The Christian Century

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By the Jericho Road

An Editorial

John Bunyan for Today

By Harold Butcher

Selfish Protestantism

By Clarence Seidenspinner

An American Negro Looks at The German Jew

By Lewis K. McMillan

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In This Issue

CLARENCE SEIDENSPINNER

is the minister of the Methodist Episcopal Church in Ripon, Wis. He is a frequent contributor to these pages. Readers will remember most prominently, perhaps, an article of several months ago in which Mr. Seidenspinner commented upon the gap between the average minister's income and the income he would need to be in position to do adequately what the community expects of him, "Wanted — Rich Men's Sons."

LEWIS K. MCMILLAN

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HAROLD BUTCHER

is a writer who contributes to a number of British newspapers, including the *Daily Herald*, the *Liverpool Echo*, the *Yorkshire Evening Post* and the *Northern Daily Telegraph*. His address is 19 East 88th St., New York. His article on John Bunyan appears appropriately in this issue. August 31 is the 250th anniversary of the death of the author of *The Pilgrim's Progess*.

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The CHRISTIAN CENTURY

August 31, 1938

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Calendar of Coming Events

Aug. 25-Sept. 9. Congress of Old Catholic and related churches, Zurich, Switzerland.
Aug. 27-Sept. 1. Youth's Temperance Council Encampment, Y.T.C.A. Camp, Flint, Mich.
Aug. 29-Sept. 1. Faith and Order Continuation Committee, Clarens, Switzerland.
Aug. 29-Sept. 1. Youth's Temperance Council Encampment, Jackson Mills Camp, W. Va.
Aug. 30-Sept. 2. Assembly American Association of Women Preachers, Winona Lake, Ind.
Aug. 30-Sept. 4. National Conference of Methodist Youth, Boulder, Colo.
Aug. 31. Kentucky Annual Conference, Methodist Episcopal Church, Smith, Corbin.
Sept. 6. Northwest Synod, Reformed Church in the United States, Alleman, Ia.
Sept. 6-11. Wisconsin Annual Conference, Methodist Episcopal Church, First Methodist Church, Waukesha, Wis.
Sept. 7. Western Virginia Annual Conference, Methodist Episcopal Church, South Fairmont.
Sept. 7-17. Y.W.C.A. World Council, Elgin House, Lake Joseph, Muskoka, Canada.
Sept. 11, 12. New Hampshire Universalist Convention, Portsmouth.
Sept. 16. Indian Mission Annual Conference, Methodist Episcopal Church, South, Hitchitee, Okla.
Sept. 18-21. Maine Universalist Convention, Middeford.
Sept. 19-22. Y.W.C.A. Canada-United States Conferences, Elgin House, Lake Joseph, Muskoka, Canada.
Sept. 20-22. Evangelical General Board of Christian Education, Western Union College, Le Mars, Iowa.
Sept. 21. Southwest Missouri Annual Conference, Methodist Episcopal Church, South, Webb City.
Sept. 26. New York Ministers' Meeting, Marble Collegiate Church; E. Stanley Jones, speaker.
Sept. 26. Conference on the city church, St. Louis, Mo.
Sept. 28. Louisville Annual Conference, Methodist Episcopal Church, South, Louisville, Ky.
Sept. 28. Missouri Annual Conference, Methodist Episcopal Church, South, Excelsior Springs.
Sept. 28-Oct. 2. Evangelical General Board of Missions and Missionary Centennial, Lemoyne, Pa.
Sept. 29-Oct. 2. North Carolina Universalist Convention, Red Hill.
Oct. 2. Michigan Universalist-Unitarian Convention, Kalamazoo.
Oct. 2-4. Vermont Universalist Convention, Bellows Falls.
Oct. 3-6. New York Universalist Convention, Utica.
Oct. 5. Baltimore Annual Conference, Methodist Episcopal Church, South, Harrisonburg, Va.
Oct. 5-12. United Lutheran Biennial Convention, Baltimore.
Oct. 6. Holston Annual Conference, Methodist Episcopal Church, South, Briston, Va.
Oct. 6-15. Evangelical General Conference, Johnstown, Pa.
Oct. 7-10. Y.W.C.A. Conference, Spokane, Wash.
Oct. 12. St. Louis Annual Conference, Methodist Episcopal Church, Fredericktown, Mo.
Oct. 13. Tennessee Annual Conference, Methodist Episcopal Church, Murfreesboro.
Oct. 13. Texas Mexican Annual Conference, Methodist Episcopal Church, Edinburg, Texas.
Oct. 14-16. Alabama Universalist Convention, Brewton.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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Undenominational

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EDITORIAL

SUMMER maneuvers, or "war games," are nothing new, in this or any other country. In America we pay so little attention to them that the next week we have difficulty in remembering whether the "reds" and "blues" were attacking and defending the gold hoard at Fort Knox or perpetrating and frustrating a march through Georgia. In any case, only the regulars are involved, and only a fraction of them. As to the naval maneuvers, the chief popular concern is that they shall not be carried on so near Japan as to seem a threat. Britain and France have given their armies similar light exercise this summer, as usual. Germany, by contrast, has turned her maneuvers into a practice mobilization of the nation for war. So conspicuously was this true that even the Germans were alarmed and the stock exchange suffered palpitation and depression on the ante-war pattern. In response to inquiry from London, assurance was given that the immense movement of men and munitions meant nothing. Perhaps it does. Certainly the assurance means nothing. London and Paris, however, took the word from Berlin at face value and refused to exhibit symptoms of alarm. Prague could not be expected to maintain such studied calm. At present the jumpiest nerves in Europe—at least outside of Czechoslovakia—are in Germany. And that is one element of the danger. A nervous finger on the trigger of a loaded and pointed gun may contract in sheer panic. These pseudo-maneuvers, which are a quasi-mobilization, are a reckless gesture at a time like this.

Maneuvers or Mobilization?

The President on The Bridge

MR. ROOSEVELT always says something when he stands on a bridge. At Chicago he said that peace would not come by merely wishing for it, and that America's intention was not only to be peaceable but to assist in quarantining disturbers of the peace. At Kingston he gave assurance of the solidarity of American and Canadian interests. Bridges are at right angles to the rivers that flow beneath them, but the President's thought followed both. The international bridge is a symbol of friendship, he said, and the development of the St. Lawrence deep waterway and of hydro-electric power in connection with it is necessary in order to free a large area in both countries from the domination of private groups. The assurance of friendship rests on a solid basis of fact and sentiment in both countries. There are no better neighbors in the world than Canada and the United States. The navigation and power project is something else. It will have to be judged by economic and engineering tests. You don't have to dig a deep channel and build power plants on a stream just because you like the people who live on the other side. Canada is ready to shake the outstretched hand, but is cool to the St. Lawrence project. The premier of Ontario lost no time in stating his objections to it on economic grounds. But Canada and Great Britain as well cheered lustily the President's assurance—voiced the same day at Queens University—that "the people of the United States will not stand idly by if domination of Canadian soil is threatened by any other empire." Whether or not that is an entangling alliance, it is the simple truth, and it is just as well that the world should know it.

Secretary Hull Tells The World

WHEN Secretary of State Hull, in a radio speech which was heard around the world, referred critically to a way which "leads through military adventuring to international lawlessness," and said that "when the dignity of the human soul is denied in great parts of the world and when that denial is made a slogan under which propaganda is set in motion and armies take the field, no one of us can be sure that his country or even his home is safe," the fascist countries and their friends naturally felt that he was treading on their toes. German critics saw in it "moral preaching," which, quite naturally, they found offensive. "To extol the ideals of individual liberty is evidence of a narrow mental horizon," in their opinion. There were indeed no very original or startling ideas in Mr. Hull's speech. His seven-point program for peace contains nothing new and nothing very definite. It is merely

a straightforward statement of those principles of international morality which seem almost axiomatic to most Americans and which have no more novelty than the multiplication table. It is inevitably annoying to dictators and their satellites who want to believe that two times two can be blown up to thirty-five by the use of slogans, purges, decrees and power. Mr. Hull's seven points include: economic reconstruction as the foundation of national and international stability; the adherence of all nations to the rules of international law; respect for treaties and the modification of treaties only by orderly process; settlement of differences among nations by negotiation and without violence; limitation of armaments; intellectual and cultural collaboration; international cooperation for the realization of all these principles. No doubt such a statement seems naive to the nazi mind. Even American minds, while applauding the sentiment, find it not very informing as to the government's future foreign policy.

World Youth Congress Meets at Vassar

REPORTS from Poughkeepsie, N. Y., indicate that the Second World Youth Congress contained representatives of an interesting variety of opinions on international and economic questions, and yet was able to give unanimous support to a program for peace. Unanimity was, to be sure, attained only by drafting the resolutions in somewhat general terms, not essentially different from those of Mr. Hull's statement which was put on the air a day earlier. Among the young men and women who had assembled from fifty-six countries, no dissenting voice was raised against such sentiments as these: that armaments should be limited and progressively reduced; that force should not be used as an instrument of national policy ("outlawry of war"); that treaties "freely entered into" should be scrupulously observed. That "freely entered into" was an addition to Mr. Hull's text. Perhaps the youth felt more at liberty than a secretary of state to employ a limiting phrase which would seem to excuse Germany for abrogating the commitments which were forced upon her at Versailles. Mr. Hull would have existing treaties altered by orderly process, if and when they need to be altered. The youth went beyond this to urge that "respect for treaties should not become the basis for freezing the status quo." The general attitude was that of liberal democracy. It would, of course, be a mistake to conclude that the youth of the world is committed to the principles of liberal democracy. It was a congress of youth from countries in which democratic liberalism is dominant, or at least can be freely and safely expressed. There were no representatives from fascist Italy, nazi Germany, Sudeten Czechoslovakia, communist Russia, insurgent Spain, or militarist Japan. There is youth in those countries too.

The Progress of The Purge

EXTENDING the scope of his activities in relation to the autumn elections beyond the purpose already suggested in these pages—namely, breaking the stranglehold of old-line conservatives upon the Democratic organizations in the solid south—Mr. Roosevelt added the name of Representative John J. O'Connor of New York to the list of Democratic candidates who are under the ban of the "head of the party." Mr. O'Connor shares with Senator Tydings the distinction of being not merely passed over in preference for someone else, as was Governor Chandler, but roundly repudiated as baleful foes and effective obstructionists of the New Deal. Both of these gentlemen have followed the lead of Senator George in accepting the challenge and declaring that the President is assuming the prerogatives of dictatorship when he instructs the free citizens of their constituencies how to cast their votes. In the excitement incident to these interchanges, they are to be pardoned for losing sight of the subtle distinction between the President and the head of the party. Mr. Roosevelt himself made that distinction explicit at the beginning of his western tour when he gave assurance that, as President, he would take no part in the primaries. On the merits of the controversy between Mr. Roosevelt and the repudiated Democrats, no opinion need here be expressed. But it ought to be called to the attention of the aggrieved candidates that it is not quite the procedure of a dictator to tell the voters how he would like to have them vote and then leave them free to vote as they please. Dictatorship is made of sterner stuff. Mr. Roosevelt's personal influence and the existence of a vast number of federal and relief payrollers who have financial attachments to the administration give his requests great weight. But the fact that these candidates who have incurred his displeasure are boldly appealing to the free electorate to vindicate them is itself an answer to the charge that freedom of election has been violated by the President's—or the head of the party's—request for their defeat.

New York Will Vote on New Constitution

NEW YORK state's constitutional convention has finished its labors. The new constitution, which has still to be submitted to the voters before it becomes effective, contains some liberal features, and others not so liberal. Its provisions for social welfare mark a decided advance. In general, it gives constitutional assurance of aid for the needy, the aged, the economically unfortunate, the unemployed, the physically handicapped and the young. In line with the recommendation of the President's advisory committee on education, it permits the extension of public health and welfare services to children in parochial schools on the same terms as to those in public schools. It empowers the legislature to establish a health insurance system. (The medical associations are fighting private group medical service organizations; here they get a close approach to what they hate most—state medicine.) The legislature is authorized to issue bonds for $300,000,000 for low cost housing projects and to make large annual rent subsidies. Other articles provide for the elimination of grade crossings without payment of a share of the cost by the railroads, and guarantee the continued tax exemption of religious organizations. The churches which have most property evidently sighted danger ahead. There have been great abuses of the exemption privilege. In redis-

tricting the state for representation in the legislature, there was an undisguised effort to diminish the representation of the larger cities, especially of the metropolis, and a scarcely less obvious attempt to give the Republican party more strength in the legislature than it has in the total population. As in Illinois, where the legislature has for a generation refused to obey the constitutional mandate to re-district, because Chicago has a majority of the people and "down-state" wants to keep a majority of the legislature, so in New York where "up-state" refuses equal voting rights to the city, equal representation of urban and rural voters is denied on the specious argument that the democratic principle of representation must take into account area as well as population. A debate on that point between the senators from Texas and Rhode Island ought to be interesting.

James Roosevelt Clears His Record

WITH a radio voice and in a radio style in keeping with the best traditions of a family exceptionally gifted in that respect, James Roosevelt went on the air a few weeks ago to take the public into his confidence about his insurance business. Two articles by Walter Davenport in *Collier's* amplified the record. Rumor, it seems, had given young Mr. Roosevelt a much larger income than the insurance business ever gave him by about ten to one. His best year was 1936, which brought him a little over $44,000 of real money. Enlarged experience should easily account for that much increase over his first year, 1932, when, having just given up the study of law, he sold his grandmother a policy on her jewelry and his father-in-law one on his automobile, accepted a salary of $15,000 a year as vice-president of Victor de Gerard's company, and, when that arrangement broke down, went in with John Sargent to form Roosevelt & Sargent, all of which brought an income of scarcely more than $19,000 for that first experimental year. It was pretty good at that—considering what kind of year 1932 was. He admits, with engaging frankness, that his father's name undoubtedly gave him some profitable contacts, but testifies that in spite of it he often got "thrown out"—which, one may hope, is meant to imply neither physical or verbal violence but merely failure to make a contact leading to business. Most important, he gives assurance that he never sold influence; nothing but insurance. The total effect of James Roosevelt's statements, both in print and over the air, is to make one believe every word he says. His papers are in good order and his words ring true. A man who could turn a bad impression into a good one so skilfully must be a whale of a good salesman, of insurance or anything else. It is, of course, still perfectly obvious that he cashed in on the family connection and that he permitted the exploitation of the family name in the beginning of his career. As a matter of fact, it is difficult to see how he could have avoided doing so altogether. But the evidence clears him of any dishonorable use of these assets. He does not explicitly say that he has learned anything from the experience, but doubtless he has. So has his brother John, of whom it was recently reported that he had avoided the advertising business because he thought that "being a Roosevelt would be a complication."

Dies Committee Hears of Communist Front

IN DISCUSSING the business methods of Mr. James Roosevelt, Walter Davenport used the phrase "as innocent as Shirley Temple." It seemed a safe comparison. But he spoke a few days too soon. For in his testimony before the Dies committee which is investigating "un-American activities," James B. Matthews mentioned Shirley Temple as among the six movie stars and sixty unspecified congressmen who had—"unwittingly," he concedes—been used as tools for spreading communistic propaganda. Mr. Matthews claims to speak from the inside, for he says that he was once a communist organizer himself. But he is converted now, and he manifests the zeal of a convert. The country is in a parlous state, if his reports and his interpretation of them are to be trusted. American industries, especially those having to do with military preparedness, are honeycombed with communist agents all set for sabotage. The more progressive wing of the Democratic party is almost equally honeycombed. Officials of the Federal Theater project are communist propagandists. Communists are supporting the President's drive against conservative leaders in his party—which would doubtless be enough to classify Mr. Roosevelt with Shirley Temple and Clark Gable as among the unwitting dupes. The head and front of the sixty congressmen's offending was affixing their names to a greeting to the Spanish loyalist government. If all Americans who sympathize with the Spanish loyalists are to be given a rating as members of the "red network," the committee will have a large task before it in listing them all. There are doubtless some very real grains of fact in the many measures of chaff that Mr. Matthews and other excited witnesses are dumping before the committee. The more the pity that the actual danger should be concealed and the real issues confused by bringing in such rubbish. The trouble is that this hunt for communists, like Quebec's even more frantic and foolish hunt, has been set afoot without any clear or intelligent definition of what constitutes a communist. A rudimentary sense of humor would have saved the crusaders from bringing in Shirley Temple. What if she should ever play "Little Red Ridinghood"!

Medical Associations Force the Fighting

WITH threat of an indictment hanging over its head for violating the anti-trust law, the Medical Society of the District of Columbia, a subsidiary of the American Medical Association, has taken the initiative by filing suit to restrain the Group Health Association from engaging in the practice of medicine. Federal Justice Bailey recently decided that this cooperative organization of federal employees, designed to provide medical care and hospitalization for a monthly premium, was operating lawfully. The present suit seeks an overruling of that decision. It is a little hard to see what the medical asso-

ciations are trying to accomplish. That they are opposed to "state medicine" is obvious, and from editorials in the journals of the associations it may be judged that they are fighting these voluntary cooperative groups because their increase may be an "entering wedge" in that direction. Yet the District of Columbia Society issued a statement, in connection with the suit which it has just filed, saying that it was working on a plan "to provide medical care to low income groups on a monthly payment basis." But that is exactly what is being done by the Group Health Association against which it is bringing suit, and which it has previously been trying to ruin by boycotting the physicians who render service through it. In a dozen communities where similar enterprises have been established, and where some of them have been in successful operation for several years, the medical associations have denounced as "unethical" the practice of physicians who work for a salary or enter into contract relations with such organizations. But virtually the same arrangements will have to be made under any plan that the medical associations may devise. *Group health service is not, in fact, a step toward state* medicine, but is the only way of preventing it. A full and intelligent discussion of this subject will be found in Avis D. Carlson's article in the September *Harper's Magazine* (q.v.).

By the Jericho Road

SOME HOPE for the Jewish refugees from Germany is to be found in the fact that the responsibility for doing something in their behalf is getting on the consciences of the civilized peoples of the earth. Indeed it may be said that the degree to which this question troubles their consciences is a measure of their civilization. As between Germany, which is driving out the Jews, and the countries that must take them in, it is "not fair" that the latter, at some cost and inconvenience to themselves, have to bear the burden imposed by the insane racialism of the former. But that is relatively unimportant and not unusual. The humane, the civilized, the morally sensitive always have to share among themselves the responsibility for doing the decent thing by the victims of the cruel, the barbarous and the morally obtuse. Or if it seems more modest to avoid the moral judgment and the assumption of an ethical superiority, let us simply say that the well disposed and socially minded must share what they have with the victims of a disaster that cannot be prevented. The important thing is to be fair to the sufferers.

While this tragedy is getting on the consciences of the nations which are cooperating in the international committee that has been sitting in London, they have so far made no great progress toward devising a plan commensurate with the occasion or one which will assign to each an equitable share of the burden. Every nation has economic troubles of its own and an appalling roll of the unemployed to which it hesitates, not unreasonably, to add a considerable quota of unemployed and perhaps unemployable, and in any case almost certainly indigent, aliens.

The first approach has been in the direction of trying to induce Germany to permit emigrating Jews to take their assets with them. If they come as indigent persons, it is only in the sense in which a man who has been thoroughly robbed is indigent. German Jews who have left their native country to escape intolerable conditions have been compelled to go practically empty-handed. This is not quite literally true, but it is an approximation to the truth. Some of the Jewish emigrants to Palestine, leaving behind them their assets not forfeited but "frozen," have been permitted to use these funds for the purchase of German goods for export. Miss Dorothy Thompson, whose influence is credited with having had much to do with the President's calling the conference at Evian, has set forth a plan for the extension of this system to emigrants to other countries, and believes that Germany can be persuaded to accept it. Mr. Myron C. Taylor, chairman of the Evian conference and American spokesman at the meeting of the London committee, sees as the first requirement of any solution "the cooperation of the German government in letting emigrants take property with them."

The trend, however, seems rather in the other direction. Within the past few weeks the regulations have been rather tightened than relaxed. In addition to the already existing ban on taking money out of the country, recent nazi decrees have imposed an export tax of 100 per cent on personal property and have prohibited Aryans from buying the effects of emigrating Jews.

At the same time, the anti-Semitic contagion shows increasing strength in Italy, not only in the preaching of Italian racialism by the controlled press and in the attacks on Emil Ludwig, Jewish historian, for his report of Mussolini's statements in opposition to racialism in 1932, but also in the projected measures against Jewish physicians in Italy. Recent incidents in Poland give ground for apprehension of a concerted drive against the Jews there.

Leaving out of account these areas that have not yet gone quite mad, Mr. Taylor has given to the intergovernmental refugee committee an estimate, based on careful studies, that at least 660,000 persons in Germany and Austria need resettlement, chiefly Jews but including a certain number of Roman Catholics. Where can they go and how fast can they be received?

The present German and Austrian quotas will provide for the admission of 27,000 a year into the United States. France and Great Britain have received many and will doubtless receive more, though definite commitments have not been made. The South American countries, of which much was expected but from which no very encouraging assurances have been received, have been tightening their regulations, perhaps with a view to relaxing them later under pressure. At the present rate, says Mr. Taylor, it will take sixteen years to absorb those who are now under the harrow of a hostile government. Giving relief in sixteen years is about equivalent to not giving it at all. Most of them will be dead long before that from starvation and general misery. To expect people to wait sixteen years for escape from such intolerable conditions is to perform a deed of Christian charity comparable to setting up a bread-line in which starving men have to stand in line for two weeks to get a cup of coffee and a sandwich.

Mr. Taylor has asked the committee to make the goal of

its efforts the provision of relief for these sufferers within five years, instead of sixteen. That will be a considerable improvement. But even five years is a long time to people who are virtually holding their breath. Perhaps it is the best that can be done in the ordinary way of business and according to normal methods of conservative procedure. But the situation is exceptional, the need is urgent, and something heroic rather than something merely customary is called for.

In times of crisis for themselves, men do what they had deemed impossible. Have not conscience and imaginative sympathy developed to such a point that they can be similarly moved by a crisis which is not their own? Until further informed, and disillusioned, we refuse to believe that, even in a time of general economic depression, the world is either so poor or so heartless that it cannot do what it knows it ought to do for these innocent victims of racial fanaticism—and do it in a good deal less than sixteen years.

After all, there are more than a billion people in the world, and less than a million refugees. The ratio is more than a thousand to one. As between the good Samaritan and the man by the side of the Jericho road, it was one to one. But then, he was willing to take some trouble about it and was not too anxious lest he should do more than his share.

Up to a Point

EDITOR THE CHRISTIAN CENTURY:

SIR: It was not safe to contradict Lord Copper. He is the press lord of whom an English novelist, Mr. Evelyn Waugh, makes sport in *Scoop*. Lord Copper has on his staff a certain Mr. Salter, who not unnaturally does not wish to receive the sack—the nearest his lordship can get to "off with his head!" Therefore in his conversation with his chief he is bound to assent, but he varies his idiom. "When Lord Copper was right, he said, 'Definitely, Lord Copper'; when he was wrong, 'Up to a point.' "

For one who has the sword of Damocles over his head, a phrase like this has its value. You see how it looks two ways. Everything depends upon the exact position given to that point. It may be the despot is right up to a point which is very little removed from the boundary of error. Practically right except for a trivial margin. So he thinks. But Mr. Salter himself knows that he is wrong, almost entirely wrong. So Lord Copper is reassured, and the conscience of Mr. Salter appeased.

Up to a point! Have you ever said that? I have, many times. But I am not proud of using such vague and noncommittal phrases. In a measure! Within limits! Not quite sure! There are others, a large family of them—anything to avoid the direct negative. Perhaps I did not want to hurt the other man; or more likely, I did not wish to enter into an argument; or it may even have been sheer cowardice.

But it may be sometimes only a general wooliness of mind, which I may defend by calling it a sign that I am free from the sin of dogmatism. I may even call myself "broad-minded" when I say, "I agree with you—up to a point!"

But I cannot honestly defend wooliness. It is not right to stop short of a sharp decision, where such a decision is clearly demanded. Nor is it playing the game to be like Mr. Facing-Both-Ways and to agree with both sides—up to a point.

It is nearly always possible to find in Shakespeare the tricks which we may play in our conversation. You will recall Polonius in *Hamlet:*

> Hamlet: "Do you see yonder cloud, that's almost in the shape of a camel?"
> Polonius: "By the mass and 'tis like a camel, indeed."
> Hamlet: "Methinks it is like a weasel."
> Polonius: "It is backed like a weasel."
> Hamlet: "Or like a whale?"
> Polonius: "Very like a whale."

It is clear that in this scene Polonius is of the school which says, "Up to a point," when it cannot say, "Definitely yes!"

You will agree that such smokescreens are a hindrance to the discussion of truth. Do you remember the author who, writing upon an obscure subject, was described as "one fog writing about another fog." Now there are many excellent reasons why we should not write books on matters on which we cannot write definitely; there is no justification for our spreading a fog over many acres of print.

A preacher is not obliged to speak upon subjects on which he has not made up his mind; he need not preach truth "up to a point" ever, if the point is the last milestone in his thinking. You remember the conversation:

> "What did the preacher speak about?"
> "He didn't say."

In general I enter a plea for less sensitiveness in conversation, especially among friends. If my friend hears me say something which he knows to be inaccurate or believes to be false, why should he protect my feelings by "up to a point"? Why should he not say, "I disagree entirely," or "That is entirely wrong"?

I once had an admirable teacher who would say after we had offered a rendering of some passage: "That's very good, very good, very good! . . . But it's quite wrong!" So both the law of kindness and the law of truth were satisfied. But what precisely he meant, we never knew.

Ever yours definitely,

QUINTUS QUIZ.

Eternal Verities

THE night watches, made hideous with twin visitants—
Doubt and fear—were bounded by a moonlit eve,
And a sunrise sweet with bird note in a pine tree
Set against illuminated sky.

So does man let anguish born of faithlessness
Tear his soul, though all the time reminded
Of eternal verities.

EDITH M. QUICK.

Selfish Protestantism

By Clarence Seidenspinner

PROTESTANTS have been magnanimous in many aspects of life, but the time has now come for them to reach toward perfection in love. As the divided church moves toward an organic unity, it is important that each member of the Body eliminate those areas of selfishness which will frustrate the loving, vigorous experience of mutuality sought by the Whole. The living Spirit of Jesus cannot come to free and fine expression when the channels of the organism through which it must work are obstructed by egoism and selfishness. Whatever else the older churches may be doing, and whatever their attitude may be, it is the business of Protestants to consider repeatedly the counsels of perfection in order that the unity of the Body of Christ may be restored.

Protestantism Schismatic

Protestantism rests upon schism. Regardless of the intellectual and ethical and occasional political reasons for schism, the fact itself remains a supreme expression of selfishness. Schism is the "I" separating itself from the "thou," the practical denial of mutuality and interdependence, the voice which says "No" to the love of God which ever reaches out toward the whole. The Body of Christ is seriously crippled; indeed, it is a question whether it can really function at all, when its members are in dissociation from one another, when "the foot shall say, 'Because I am not the hand I am not of the Body,' " and the "ear shall say, 'Because I am not the eye, I am not of the Body.' " Schism is man's ego saying "No" to God's love, which seeks to express itself through the church.

Long ago Augustine pointed out the characteristics of the true church as being four: unity, sanctity, apostolicity and catholicity. He declared that unity implies faith and love, the former being violated by heretics and the latter by schismatics. Protestants need to recognize that his declaration is unanswerable. They are in schism, and schism is selfishness, and selfishness negates the unity of Christ's Body.

Perfection Involves Unity

Every urge and trend toward an organic unity of Christendom ought therefore to be nourished. The matter needs to become part of the emotional life of Protestantism; so that it does not content itself merely with holding the idea of the desirability of church union, but with all of its strength and passion feels the urge toward perfect life within the complete organism, and works toward that end.

Most certainly this ought to prevent further schism. He is a brave man among the clergy today, perhaps a vain and stubborn man, who would organize still another church. Any creative Christian movement which seeks expression can surely find a place for itself within the essentially irenic atmosphere of the already existing churches. It is time to withhold our commendation of newly organized community churches which now break away from the historic stream of Christendom, and it is time to say "No" to our own selfish desires which move toward schism when things do not go well in the particular churches which we serve as ministers or laymen. Emphasizing the selfishness of schism, its danger, sin and ultimate futility, the Protestant church will protect not only its clergy from this disintegrative act, but also its people from apostasizing to those groups which now in selfishness break off from the Body. The sin of apostasy needs to be taught again, for apostasy is schism and selfishness.

A second area of selfishness in the Protestant church is the public worship. In spite of the discussion during the past twenty years regarding worship, the Protestant service remains essentially man-centered instead of God-centered. The fundamental Reformation idea of the sacrament of the Word has long since been discarded. The reading and interpretation of Scriptures was a sacramental act in the Reformation. It was God declaring his imperative will; it was the visible, audible symbol of the blinding glory of God. Man came to offer himself to the word and will of God. Through this sacrament he beheld "the light of the knowledge of the glory of God in the face of Jesus Christ." In humility and adoration man came to give corporate audience to God.

Selfishness in Worship

Today this noble conception has disappeared from the freer Protestant churches, which have become increasingly selfish in the matter of worship. A twofold illness has come upon them. On the one hand they are still afraid to give visible expression to the adoration of God where such adoration continues to exist. They are afraid of "Romish" elements in their worship and consequently the congregation has no way in which to voice its humility and awe and adoration when God moves into the temple. It is afraid even to kneel or stand, preferring to sit in comfortable pews when the Lord of Heaven and Earth is made manifest. Because the congregation is subjective, selfish, timid, it misses the opportunity of uniting in that corporate pattern which has through succeeding ages given expression to man before God: the bended knee, the lifted, lighted candle, the sanctus bell and the Trisagion and Cherubikon:

> Let us who mystically figure forth the cherubim,
> And sing the thrice holy hymn to the quickening Trinity,
> Lay aside all the cares of this life;
> Forasmuch as we are to welcome the King of the universe,
> Compassed about with the guard of the Angelic orders.
> Alleluia, Alleluia, Alleluia.

On the other hand, the Protestant church in worship does not feel much like adoring God because it is subjective in its interest. The Protestant congregation is selfish. It wants an "inspiring" hour of touching music and a sermon that catches and holds attention by virtue of its novelty, the charm and eloquence of the speaker (hardly

preacher) or the popular interest of its material. It never occurs to the people that a sacramental act, the revelation of God, is taking place. They have come to be interested, to "get something to take home with them," to relax for an hour. They know only man and have no understanding of God or desire to meet him. The quartet may sing softly at the beginning of the service, but the people do not know the meaning of those words which thrust one into the Abyss:

> The Lord is in His Holy Temple,
> Let all the earth keep silence before Him.

Few Prayers of Intercession

This is not merely iconoclasm in Protestant worship, the desire to avoid "papish" superstitions. That it is downright selfishness is evidenced by the great lack of prayers in the Protestant liturgy for all sorts and conditions of men. The Comfortable Words are retained in our liturgy of Holy Communion, but the great prayers of intercession are dropped. There are no prayers in the Protestant service comparable to the great intercession which follows the Institution in the liturgy of St. John Chrysostom; or to the prayer for the whole state of Christ's church which follows the offertory in the Anglican liturgy; or to the fine old prayer in Morning and Evening Prayer for all conditions of men. Protestants must come to realize that corporate worship exists fundamentally for the group rather than for the individual, and that the needs of mankind must appear before the corporate, worshiping mind of the church to be lifted up to God in intercession.

The selfishness of Protestant worship is carried to a dangerous extreme in the Sunday radio ministry. Here we have a complete and selfish dissociation from the historic conception of the church and from the worshiping Body in adoration before God. Is it a little selfish, a little presumptuous, for an individual clergyman to decide that his service and sermon are worth broadcasting beyond the bounds of his own parish to other parts of the city and to other cities where there are also ministers, churches and divine worship? Does he presume to suggest that his voice and message are to be preferred above those of the faithful priests and preachers all about him? Does he but faintly understand how this divisive act destroys the unity of the worshiping Body?

Radio Threatens Life of Church

It would be good for him to make a round of pastoral calling with some simple and less known parish minister as he visits those members who have recently absented themselves from the public service. When the minister suggests the need of regular worship, the layman is likely immediately to rationalize his absence from the stated service by saying: "Oh, but I go to church every Sunday morning. I tune in to Station XYZ and hear Dr. Adolphous and get a wonderful sermon. Don't say that I don't go to church." The parish minister and the visiting radio preacher will discover that in home after home the radio ministry is used as threat and excuse when the parish preaching reflects too insistently the terrifying will of God, or when the budget needs of the church strike home.

Whatever else the layman may be doing as he reclines in an easy chair before his radio and listens to Dr. Adolphous, he is most certainly not engaged in the corporate worship of Christ's Body. Divine worship demands the assemblage of "two or three . . . gathered together in my name." The Body of Christ is a society, an experience of mutuality, and its supreme expression, worship, is necessarily a corporate act. Laymen and clergy must come again to realize that when they are selfish in the matter of worship, preferring comfort, convenience, irresponsibility, and—in the case of the clergy—renown, or the spread of their particular point of view, they destroy the very basis and idea of the church. They need also to explore, as they relax in their comfortable chairs, the stern old words of the Bishop of Carthage: "He can no longer have God for his father who has not the church for his mother."

Rejection of Christian Tradition

A third area in which Protestants express their selfishness is in their lively willingness to reject the Christian "mythos." They toss aside the immemorial patterns of Christianity with never a pang of remorse, indeed, sometimes with stubborn, iconoclastic pride. Emerson gave dignified expression to this attitude when he left the ministry because he could no longer conscientiously administer the Lord's Supper. In this act he was typical of New England Christianity which swung to Unitarianism and became subjective and critical to a dangerous degree. The inevitable result was the loss of religious vitality. Henry Adams speaks of it in his chapter on Boston: "That the most powerful emotion of man, next to the sexual, should disappear, might be a personal defect of his own; but that the most intelligent society, led by the most intelligent clergy, in the most moral conditions he ever knew, should have solved all the problems of the universe so thoroughly as to have quite ceased making itself anxious about past or future, and should have persuaded itself that all the problems which had convulsed human thought from the earliest recorded time, were not worth discussing, seemed to him the most curious social phenomenon he had to account for in a long time." It is no wonder that he said further, speaking of himself and family, "Even the mild discipline of the Unitarian Church was so irksome that they all threw it off at the first possible moment, and never afterwards entered a church."

As a medieval historian Henry Adams should have known better. He who wrote the chapter on the Dynamo and the Virgin and the deeply sympathetic book on Mont-Saint-Michel and Chartres should have known the tendency of mankind to relax within the immemorial, sustaining, mythical patterns. There are tendencies toward expression, symbols and sacraments of the church—words and acts and confessions of faith—which have formed the "mythos" of the church from generation unto generation. These things have said for men that which could not be put into words, providing for them a mystical language vastly deeper and more meaningful than the language of conceptual thought. To discard these patterns and renounce this cultus in the name of some transient, con-

temporary concept, is not only selfishness, but also stupidity of the first order.

> Our little systems have their day;
> They have their day and cease to be:
> They are but broken lights of thee,
> And thou, O Lord, art more than they.

Protestants and the 'Mythos'

That is the wonder of the Christian "mythos." It has the power to transcend our little systems because its roots go much deeper into human nature. We need to know again that it is myth, and this profound gnosis should make us glad, for the myth will lift us above our individual selfishness to the point where we can have fellowship with a great multitude in the stream of life-giving traditions. This knowledge will also give new verve to our Christian living, the pangs of selfishness and futile criticism having been replaced by the inward certainties which come when we accept the mystical language of "mythos." Thomas Mann has said it all in a sentence in his essay on "Freud and the Future": "For the myth is the foundation of life; it is the timeless schema, the pious formula into which life flows when it reproduces its traits out of the unconscious."

I am not suggesting that Protestants lay aside the office of criticism and conceptual thought, but rather, that they bring their active consciousness to highest development within the eternal Christian patterns of expression and the larger fellowship which they make possible.

Let us rejoice with others in the central place of the altar within the chancel, in the historic Christian symbol on that table, in the noble celebration of Holy Communion and the sacramental preaching of the word, in the dramatic movement of the church through its liturgical year as it brings to pass a new incarnation of the memoried past at Christmas, Epiphany, Good Friday, Easter and Pentecost. Let us rejoice in the great words and acts which bring Christ into the world through his church in terms of understanding and in deeds of love and mercy. These are the mythical patterns which bring Christians together, the bridge which leads across the selfish and subjective, the golden chain which binds us into a common Body.

These disciplines are offered as counsels of perfection over and above the essential decency always at the heart of the Protestant church, counsels toward which we must strive if we are to become perfect in love and grow into the full measure of the unity of the Body of Christ.

An American Negro Looks At the German Jew

By Lewis K. McMillan

A PERIOD of four years of study and travel in Germany has yielded me many unexpected insights into the Jewish situation. I was impressed, for example, with the many types of Jews one sees in Germany. Seven are outstanding: the exotic Jew; the Jewish storekeeper; the loud-spoken sensitive braggart; the irresponsible intellectual; the "suffering Jew"; the Jewish cosmopolite; the Jew who has become German.

1. *The Exotic Jew.* This type of Jew is not at home in Germany. Physically he is there, but his heart is elsewhere. He reads Jewish newspapers only and converses in the Jewish language. He is odd in his dress and in his bearing generally. He is non-German and leads a non-German life.

2. *The Jewish Storekeeper.* Of course all Jews who keep store in Germany are not alike. I use the term here for lack of a better one. By the Jewish storekeeper I mean a type that is frequently to be seen in the large towns and cities. His German is fluent, but his accent is foreign.

3. *The Jewish Loud-Spoken Sensitive Braggart.* Physical and spiritual punishment, together with something else I know not what, has produced this tragic hate-provoking mortal. He is so loud and violent that one mistakes one for legion. He is happy only when he is "getting some German told." In fact he thrives on hurting the feelings of others. He thinks evil and takes as a personal thrust the most harmless bit of fun-making. He must be seen at any price. He talks loudly, displays his money, jewelry and clothing, annoying everybody with fabulous stories of his wealth and importance.

4. *The Irresponsible Intellectual.* Under this caption I am placing those who thrive on unbridled and perverted cleverness and wit, who scoff at everything that is worth while, who assume that sharpened intellect's *raison d'etre* is to destroy and not to create. There were many such fools in chaotic Germany of post-war years. A large proportion of them were Jews.

5. *The "Suffering Jew."* Here I am thinking of the Jew who is doing all he can to come to terms with his environment, who is seeking the best he knows how to adjust himself to things in Germany; and yet the greater his effort the more complete appears to be his failure and the more bitter his chagrin. He marries a German woman only to find himself, his wife, and his little girl frequently humiliated. He strives to forsake his Jewish world for the larger German world only to encounter one rebuff and insult after another. He tries hard to live on the level of other Germans, but finds it impossible to secure employment with certain firms and in certain fields. And when he finds the job the constant danger of losing it makes life for him always dreadfully insecure.

6. *The Jewish Cosmopolite.* There are Jews in Germany whom hardship and punishment have seemed to purify and raise to the high level of the world spirits.

Sometimes it is a youth whom his parents have sent abroad to study and travel, say in France or England, as a means of escaping for a while from German injustices. He develops fluency in the use of foreign languages. His interests and sympathies become broad and deep. He is at home with people from any part of the world. Indeed he goes out of his way to form acquaintanceships with all sorts of foreigners. He knows no bitterness and is fundamentally friendly. One finds much traveled businessmen who likewise possess this cosmopolitanism, to say nothing of course of a goodly number of Jewish scholars.

7. *The Jew who has become German.* There are Jews in Germany who are thoroughly German. They are inseparably attached to Germany and things German: language, tradition, holidays, locality, tastes, modes of life, the arts. Their whole spiritual life is shot through with the German spirit. There are those who contend with a measure of justice that the German anti-Semitic movement was caused largely by the fact that the Jews were becoming German too fast.

The situation of the Jew in Germany, though not identical with that of the Negro in the United States, has many marks of similarity. Like the American Negro the Jew is physically different from Germans. His color is darker, his hair is different, and so are his nose and his mouth. The carriage of his body is not seldom peculiarly "Jewish," and even the very set of his feet. A German can usually discover Jewish identity. Like the Negro in America, however, thousands of Jews are "lost" into the German race each year. The American Negro has no monopoly on "passing."

Similarities to Situation of Negro

Like the Negro in America, the Jew finds certain sections of Germany more friendly to him than others. He fares better in predominantly Catholic communities than in rabidly Protestant communities. It is no accident that the nazi movement grew so disproportionately fast in East Prussia and North Prussia. Again, the large cosmopolitan centers are more tolerant toward the Jew and, of course, allow him greater freedom and opportunity. And yet, also like the Negro in America, the Jew in Germany finds himself subjected to prejudice, restrictions and insults everywhere in the country.

The Jew in Germany suffers worst in times of calamities and economic distresses. He enjoys relative peace and security when the German people are in good humor and prosperity is in the saddle. Among the real causes of the present plight of the Jew is the cruel treaty of Versailles, the "loss" of the war that made it possible, and the depression which set in in 1931. Similarities here to the southern reconstruction years are unmistakable. Once more a helpless, and, in many respects, an innocent minority has become prey to demogogism and a poisoned and perverted public sentiment. And to be sure, mistakes of a few of that minority make still harder the lot of all.

Germans are more or less prejudiced against Jews. This prejudice has, since the coming of nazism, become actual. But, like my nazi-enthusiastic landlady, those who have grown up with Jewish families from childhood will not allow the least disparaging word said against them. Those of us who know the south recognize here a striking similarity in the attitude of many whites toward the Negro.

The situation of the Jew in Germany is unlike that of the Negro in the United States at some vital points. In the first place, the Jewish population is both relatively and absolutely smaller than in the case of the latter. Jews constitute less than 1 per cent of the whole. The half-million Jews are concentrated in towns and cities, engaging largely in businesses and professions. The Negro constitutes about 9 per cent of the population of the United States and a majority of that 9 per cent still till the soil. In rural Mississippi Negroes outnumber the whites. And if figures did not lie in South Carolina Negroes would make up at least 50 per cent of the population of that rural state. The Negro is grounded in American soil, he is rooted in American life: he is here to stay!

Federal Government's Role

A second contrast in the situation of Germany's Jews and America's Negroes is the role of the federal governments. No federal government in the history of our country has taken the lead in persecuting its Negroes. In truth the American Negro looks to his federal government and to the federal agencies for protection. And experience assures him that he will find it there when it is absent everywhere else. The nazi central government has adopted Jewish persecution as one of its chief policies and a most characteristic practice. Anti-Semitism is synonymous with Hitlerism.

Thirdly, the amalgamation of the Negro into American culture has gone farther and deeper than is true of the Jew and German culture. "Apeing white people" is the ignorant description given by many blacks and whites to one of history's greatest achievements, namely, the Negro's throwing off of his original African ways and taking on the ways of America. The Negro is American. He has the American "pep" and the American buoyancy. He has the American wit and the American open faced good-naturedness. The Negro is imbued with the American optimism. He has the characteristic American faith in the future. The simple tenant farmer, the sweating rough-handed washerwoman, the tragically underpaid day laborer plan miracles for black children—miracles many of which are realized. Such a faith has sprung up out of the experience of American opportunity, American democracy. The Negro possesses the American fondness for teamwork. He possesses the American flare for harmless secret orders. And like all true Americans the Negro is fundamentally civilian. On the other hand the German Jew does not typify German character. Both he and Germans admit a strangeness and an apartness, a difference in type which makes for suspicion and a lack of free intercourse.

Negro Americanized

The Negro shares American tastes. His food is American, his dress is American on the lowest as much as on the highest levels. As for music, (or should I say jazz?) Sterling Brown of Howard University very aptly said not long ago: "Jazz is not negroid. The fact that the Negro likes jazz is just another proof of his liking and being a part of things American."

The American Negro knows no other traditions than American traditions, nor does he know any country on which to bestow his loyalty but America. Out of schoolbooks and out of the very atmosphere itself he has absorbed the spirit of stories of the nation's heroes, the nation's struggles, and the nation's successes. They have become a part of his very being. In all the nation's significant wars he has played an important part and glories in the fact. But what is far more meaningful he has actively shared in the peacetime work of nation-building.

The Jew is not wedded to German traditions and to the German nation in the sense that the Negro is to American traditions and to the American nation. There is the conflict in traditional Jewish and traditional German cultures made more complicated by the fact that Germany for a few centuries served as a sort of haven for Jews who found life too hard in Poland, Russia and Roumania.

German Jews differ from their fellow Germans, not all of them, but many, in foods, in personal appearance, in likes and dislikes respectively, in recreations and amusements. Kinds of work activity among Jews, as I have said, differ largely from those of Germans. Likewise, not a few Jews cultivate and sustain distaste for things that are of long standing in German folk history, like, say, the folksong or the peasant's dress.

The Jew has not entered fully into German religious life. Intellectuals and radicals have broken away from the Jewish synagogue in large numbers. Instead, however, of turning Christian they have more often turned atheistic (or indifferent) thus coming into active conflict with German religion and German theology. The orthodoxy of German Christians, be they Catholic or Protestant, aggravates still further the problem. The average Jew is therefore thought of as standing outside of the religious life of the German people.

With the American Negro the situation is absolutely opposite. Not only is the Negro Christian, he is the sort of Christian the average American is—predominantly Protestant, Evangelical Protestant, and still exceedingly puritanical. But where Catholics hold the field, there are also thousands of Negro Catholics, and good Catholics at that.

Mommsen took Treitschke to task for his bitter and intolerant attitude on the burning question of their time, viz., the expediency and possibility of Jews' losing themselves in German culture and German life. In the same essay, however, Mommsen warned the Jews that there was no other solution to the Jewish problem than complete assimilation into German culture. Holding on to the old Jewish past, he contended, was impossible if they were to become German. The masses of the Jews remain unamalgamated into German culture. Whatever is the cause—gentile persecution is largely responsible—the fact remains and the situation is unhealthy. For two cultures, like two bodies, cannot and will not occupy the same space at the same time. This is a lesson which those who are seeking to force the American Negro into cultural isolation should take to heart.

John Bunyan for Today

By Harold Butcher

HISTORICAL novels, plays and motion pictures have of late been throwing new light on the present by a colorful portrayal of the past. Shakespeare's *Julius Caesar* on Broadway seethes with life in the age of Mussolini, Hitler and Stalin. Thomas á Becket in T. S. Eliot's *Murder in the Cathedral* is no stained glass window saint or antique archbishop but a modern man facing up to the rival claims of church and state. History is not mechanically repeating itself, but it is presenting the same problems. Their solution today is helped by a study of yesterday.

Two hundred and fifty years ago John Bunyan died in London, but he is with us still in the person of Pastor Martin Niemöller—and in any man who places God before Caesar. Bunyan's problem was essentially the same as Niemöller's—whether to take orders from the state in a realm where conscience rules. The state in seventeenth century England tried to force the *Book of Common Prayer* on Bunyan; the nazi state is seeking to impose a nazified church on Niemöller. Both could have walked out of prison had they promised to give up preaching. "If you let me out today I shall preach again tomorrow," was said by the Bedford tinker-preacher, but it sums up precisely, in eleven words, the attitude of the former U-boat captain now in a German concentration camp for bringing "politics" into the pulpit.

Although the life of the author of *Pilgrim's Progress* is so well known, perhaps it is fitting to recall the high spots in the words of a man who knew him personally, taken from a brief and intimate account published in the year 1700.

"Born at Elstow," this friend wrote, "in the county of Bedford within a little mile of that town in the year 1628 of honest but very poor parents, his original being . . . mean and despical, his father by trade a mender of pots or kettles, vulgarly called a tinker." He grew up a lively lad, fond of larks. He was keen for games and dancing, but he had a weakness for profanity. The modern convert who "hits the sawdust trail" at a mission meeting is apt to overdo the life of sin he has just rejected, and in our eyes the comparatively blameless life of John Bunyan does not deserve the scorching criticism he and his followers have heaped upon it. However, a woman who was a "notorious sinner" reproved him severely, telling him he was "the ugliest fellow for swearing that ever she heard in her life." This pulled him up, and being filled with "secret shame" he kept guard over his tongue.

Bunyan, like Niemöller, had his war experience, and it

colored his writing in after life. He fought in the Parliamentary army in 1645 and might have been killed but for an incident which had startling consequences. "Being a soldier in the Parliamentary army, at the seige [sic] of Leicester in 1645," his biographer continues, "he was drawn out to stand centinel but another soldier voluntarily desired to go in his room, which Mr. Bunyan consenting to he went; and as he stood centinel there was shot into the head with a musket-bullet and died. This was a deliverance that Mr. Bunyan would often mention but never without thanksgiving to God."

One cannot help thinking that if the other man had known what he was walking into he would not have been so eager to offer his services as substitute. Another of those great *ifs!* The world would have had no *Grace Abounding,* no *Pilgrim's Progress,* no *Holy War*—unless he had shared the knowledge with Bunyan and both had stayed away.

Nonconformist Preacher

Bunyan returned home in 1646, married two years later, joined the nonconformist community in 1653, gradually developing as a preacher. Not without agonies of doubt did he win through to the conviction that he had faith and was called of God. Once convinced, he became possessed of colossal courage. Like his own Pilgrim, he turned from the City of Destruction and never looked back on his journey to the Heavenly Jerusalem.

When Bunyan was arrested in 1660 for nonconformist preaching there started a period of twelve years' imprisonment in Bedford county jail. "Protective custody," it would be called these days. But it did not stop him from preaching to more than sixty dissenters who shared his confinement. Thanks to a considerate jailer, his later years in prison were varied by occasional visits home and one to London. As though Tom Mooney should take in a trip to a California labor meeting from time to time!

With the exception of another brief period of imprisonment in 1675, Bunyan's later years were free. He died in 1688, the year that James II abdicated and William and Mary came to the throne of England. "The last act of his life was a labour of love and charity." He caught a chill from excessive rains into which he plunged to reconcile a young neighbor with the latter's father. "He fell sick of a violent fever," which he endured with great patience, "resigning himself up to the will of God and desiring to be dissolved so that he might be with Christ."

Tortured Through His Family

One of the most refined of tortures as applied by twentieth century torturers in Russia and Germany is the threat held over a man to inflict suffering on his relatives if he withholds information sought by the state. It is conceivable that a man might by torture be forced to tell the truth, but if he can tell a lie to save his kin the temptation is almost beyond human endurance. A form of that temptation Bunyan had to face and reject. As a married man with a wife and several small children and strong domestic feelings he was much worried by his inability to care for his family adequately while in prison. Macaulay pictures his agony: "He could not, he said, bear even to let the wind blow on her [his blind daughter]; and now she must suffer cold and hunger; she must beg; she must be beaten; 'yet,' he added, 'I must, I must do it.'" Under the compulsion of conviction he took the long view, deciding that what was right must eventually work out for the best despite the immediate suffering his family faced.

It is true that many a modern Christian is not concerned with the salvation of his soul in the sense that Bunyan's Pilgrim was, or John Wesley, or John Henry Newman; but he is concerned with truth. He is not prepared to offer incense to the deified state. He is compelled to believe that adherence to the truth as he sees it is the only possible course, even at the cost of other people's suffering. Hard words, but the alternative involves us more and more in a mess of lies.

The twentieth century state will not imprison anyone for refusing one liturgy in favor of another or no liturgy at all. But a totalitarian state does object to any teaching which disputes its supremacy. Even in the United States the children of Jehovah's Witnesses who refuse to salute the stars and stripes—regarding that salutation as a form of idolatry—are not able to escape the punishment of the courts by citing the first amendment. Men and women of foreign countries cannot become American citizens if they refuse to bear arms—even if that refusal is based on a higher allegiance, their duty to God or humanity. The theological squabbles of the past count for nothing as such, but when theology produces a doctrine that conflicts with the pretensions of the state the latter applies pressure to compel allegiance.

Modern Wandering

In the age-long struggle between church and state the state has temporarily gained the upper hand and in Russia and Germany is exercising its coercive power with a ruthlessness unequaled even by the Inquisition. Both church and state have been cruel with the best of motives. Better to burn for half-an-hour at the stake than eternally in hell, said the church when turning over the heretic to the state to carry out the punishment she scrupled to execute herself. Today the state-heretic, blind to the human advancement involved in the ideals of the totalitarian state, is sent to a concentration camp, banished, shot or beheaded. How near to Bunyan's Pilgrim are the wanderers on the face of the earth, men and women without country, exiled from their native lands and yet unable to enter into the joys of a world order that must some day, sooner or later, take the place of armed, competitive nations!

In the face of present-day experience it is unnecessary to argue the futility of bloody revolution. Aldous Huxley has said the last word on that subject in his *Ends and Means.* One tyranny destroyed by blood produces a worse tyranny. Bunyan chose the only effective way of destroying state tyranny—he followed his conscience and took the consequences. The state passes laws and imposes penalties. Bunyan for the love of God disobeyed the law but accepted the penalty. The prohibition law was broken by nonobservance but, not being a religious issue, the lawbreakers also dodged the penalties whenever they could. This is the wrong method. Bunyan believed himself

called of God, and he actively responded to the call; he destroyed the effect of the state law by passively accepting the penalty. No law can withstand that kind of opposition. It is the way of the cross.

The modern challenge of the state has taken a different form but essentially it is the same as in Bunyan's day. The citizen is torn between private conscience and the command of the state, between personal decency and public "duty." At home he loves his wife and children but in war he knows that the bombs he drops may kill other men's wives and children. There is a terrifying gulf between private and public morality. Shall he love as a man and murder as a citizen? Shall he permit himself to become a split personality?

It is Christ or Caesar. Bunyan has shown that for the civilized man there can be but one answer.

BOOKS

Did Whitman Save Oregon?

MARCUS WHITMAN, M.D., PIONEER AND MARTYR. *By Clifford Merrill Drury. Caxton Printers, Caldwell, Idaho, $5.00.*

IT IS POSSIBLE that there are intelligent Americans, though only of the younger generation, it is to be hoped, to whom the name of Marcus Whitman means nothing. Yet a bibliography of Whitman, compiled thirty years ago, ran to fifty-five pages. For there were not only Whitman biographies to be written but there was a "Whitman controversy" upon which biographers and historians were alligned on opposite sides. It was an interesting controversy about the work of an interesting man. Dr. Drury has written the definitive biography of that man and, by his industrious accumulation and judicious use of source materials, has brought the controversy to a point where there is no longer anything to argue about. He has given us a real instead of a legendary Marcus Whitman, and has shown in what sense he did and in what sense he did not "save Oregon," and has proved the answer.

Marcus Whitman, a capable young physician practicing in western New York, sought appointment under the American Board of Commissioners for Foreign Missions, declined to go to the Marquesas Islands because of his precarious health, accepted an appointment to the Indians in the far west, went as far as the Green river in 1835 to spy out the land, and the following year went to the Oregon country with his bride and Mr. and Mrs. H. H. Spaulding. Whitman was the first American trained physician, and his wife and Spaulding's were the first white women ever to cross the Rocky Mountains. Jason Lee, a year earlier, was the first Protestant missionary to cross the Rockies.

At that time, Mexico extended to the northern boundary of California and what is now Utah, and British dominion covered most of the rest of the Pacific coast and its hinterland south of Russia's Alaska. The United States had a somewhat vague claim, scarcely supported by occupancy, to an undefined area which was pretty certain as far as the Columbia river and was entirely problematical north of that. Oregon was, in all practical respects, a foreign field.

Whitman located his station at Waiilatpu, about twenty-five miles from Fort Walla Walla, among the Cayuse Indians. When there came to be an Oregon Trail, it passed his door, until a short cut along the Umatilla river took it farther south. As other helpers came, other stations were established. Education and agriculture went along with evangelization and medical service. The Indians were only moderately responsive, the Cayuses least of all. The coming of Roman Catholic missionaries complicated the situation. There was much internal friction in the mission, perhaps starting from the fact that Spaulding had been in love with Narcissa Prentiss before she became Mrs. Whitman. In October 1842 Whitman started on his famous winter ride —not primarily to Washington to "save Oregon" to the Union, but to Boston to argue with the mission board about an order for the abandonment of his station and "to frustrate unfavorable reports sent to the board by discontented members of the mission."

It was a wonderful ride, even by the stern standards of difficulty which prevailed in the early west. He did go to Washington, saw President Tyler, Daniel Webster, secretary of state, and Spencer, former secretary of war and at that time of the treasury, and later submitted a draft of a bill for the encouragement of settlers and the building of a chain of military posts. But, as the author shows, there is no ground for believing that he headed off a proposal to trade Oregon to the British for eastern fishing rights. He did however suggest, without immediate results, the pony express which was established seventeen years later.

Neither did Whitman originate the 1843 emigration of nearly a thousand settlers to Oregon, though he encouraged it and persuaded a few persons to go. There was already an "Oregon fever." Having successfully accomplished his errand to the mission board in Boston and saved his station, he made the return trip with the caravan of emigrants and rendered important services en route. He kept the column moving when it wanted to rest, delivered babies, was the only man who dared to swim a swollen river to carry a line, and prevented the abandonment of the wagons at Fort Hall (in eastern Idaho). This last, which turned the trail into a road and opened the way for an increasing stream of settlers, was perhaps his greatest contribution to the winning of Oregon.

The Indians had great faith in Whitman's ability as a doctor. Too much, as it turned out. For when an epidemic of measles swept over them and he could not save all his Indian patients, though practically all the whites recovered, they decided that he must be trying to kill them off. A murderous band visited the mission, and Whitman and his wife were the first victims of the massacre of November 1847.

If Marcus Whitman had been a Roman Catholic missionary, instead of a Presbyterian, he would probably be well on the way toward canonization by this time. He performed what his Indian constituents considered miracles of healing. He exhibited "heroic virtues," not the least of which was the maintenance of his devotion to the principle of non-resistance even when the tomahawk was being branished over his head. And he sealed his service with a not unexpected martyrdom, having declared some time earlier when he was urged to seek safety, that perhaps he could advance the cause of Christ more by his death than by his life.

Dr. Drury does not extenuate the faults of his hero. He was in some respects a hard man to get on with, and his

lovely wife, Narcissa, in spite of having every Christian virtue and personal grace, was ill suited to the arduous life she had chosen. The mission was largely a failure, as men count such things. But Whitman was a hero as well as a martyr, and so was his wife, and such lives are never wasted. Even if he did not perform the romanticized role that has been ascribed to him, they deserve together a double niche in the hall of fame.

W. E. GARRISON.

Books Received

The Teaching of Religion: A Book of Suggestions for the Modern Teacher. By E. F. Braley. Longmans, $1.50. Rather specifically British and Anglican, this book by the principal of the College of the Venerable Bede contains much that will be of general value to teachers. The syllabi for juniors and seniors are confined almost wholly to biblical material.

The Guest Chamber. By Stuart C. Parker. Thorn Press, Toronto, $1.00. Address for the communion service, by a scholarly and devout Presbyterian pastor.

A Personalist Manifesto. By Emmanuel Mounier. Longmans, $2.00. (To be reviewed.)

Snowden's Sunday School Lessons, 1939. Edited by Earl L. Douglass. Macmillan, $1.35. The first harbinger of the coming year is, as usual, the Snowden annual on the uniform lessons of the international lesson committee. And, as always, it is packed with interpretative and illustrative material and with practical suggestions in regard to method and presentation for teachers of all grades.

China, Japan and the Open Door. Edited by David W. Ryder. Far Eastern Affairs Pamphlets, 447 Sutter St., San Francisco, 10 cents. An argument to prove, by trade statistics, that the American "open door" policy in the Far East has never been worth what it has cost, that its original purpose was to protect not American trade from Japanese inroads but British trade from Russian inroads, and that Japanese aggression in Korea, Manchuria and China has been and is a good thing for American business.

Hymns and Ballads of the Little Church at the End of the Road. By "Friar Tuck" (Rev. Irwin St. John Tucker). Author, 3533 N. Albany Ave., Chicago. Mr. Tucker is a many-sided man—a poet and artist at heart, a daily newspaperman for a living, rector of St. Stephen's Episcopal Church, which he wholly designed and partly built with his own hands, for the love of God and man. What matters most in connection with this little book, a priceless pamphlet of 32 pages, is that his poetry is inevitable and unforced, a freely flowing lyric stream which, like his own diversified personality, touches a wide range of themes, from high religion to whimsicalities, and leaves no feeling of incongruity between them.

Roots in the Sky. By Sidney Meller. Macmillan, $3.00. A novel. (To be reviewed.)

The Human Quest and the Divine Plan. By William Hazer Wrighton. Zondervan, $1.00. The author is head of the department of philosophy at the University of Georgia and, as the publisher informs the reader, "widely known as a popular Bible conference speaker." In this volume the latter function is more in evidence than the former. The author's familiarity with the history of philosophy, however, enables him to make effective criticism of some of the views which compete with a Christian attitude.

Selling What You Write. By Donald MacCampbell. Crowell, $2.00. Authorship may be an art, a passion, a diversion, or a service. But most writers sooner or later want it also to be a lucrative business, though they would prefer to call it a profession. Either requires salesmanship as well as production. The widely experienced Mr. MacCampbell not only tells how to sell but gives helpful suggestions about writing what can be sold. He thinks highly of literary agents and recommends authors to use them—as indeed he ought, for he is one. The reviewer, who is not an agent, agrees with him. Appendices list many "markets" for literary wares.

Sermons by the Sea. Foreword by George W. Henson. Abingdon, $1.00. Ten sermons preached in the auditorium at Ocean Grove, N. J., during the present year. Camp meeting preaching has changed, and has not suffered. The names of the ten preachers are all deservedly familiar. If one great sermon may be singled out, not to the disparagement of the other nine, it will be Homrighausen's on "Justification by Faith." There *is* a sermon.

Himself, The Autobiography of a Hindu Lady. By Mrs. Ramabai Ranade. Translated and adapted by Katherine Van Akin Gates. Longmans, $2.00. The author, who founded the Seva Sadan Society for educational, medical and social service to Indian women, wrote this story of her life forty years or more ago. It is not only a record of important public services but also, and perhaps even more interestingly, an account of happy and congenial life with her husband, to whom she was married at the age of eleven and who guided her education and encouraged her work for women.

CORRESPONDENCE

Another One in Los Angeles

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems probable that the readers of a religious journal, such as is The Christian Century, would be interested in the growth of a sect which in three and one half years of public class work now claims more than 500,000 adherents. I had never heard of the "I Am" movement until I was urged by a stranger on a streetcar to attend their classes being held at the Shrine Civic Auditorium from July 1-17. One afternoon soon after, I was in the Shrine neighborhood and purely out of curiosity went into the Auditorium, which I was amazed to find almost completely filled with well dressed, cheerful looking people numbering in the thousands. I attended eight of these meetings and am sure at none of them were there less than 5,000 people in attendance. The Auditorium seats 6,700 and at the evening meetings seats were difficult to get after 7 p. m. The announcement of these so-called classes read as follows: "The Ascended Masters' Instruction on the 'Mighty I Am Presence,' which is the Law of Life, presented by their accredited messengers, Mr. and Mrs. G. W. Ballard and son Donald. A series of discourses on the Ascended Masters' use of the Word, "I Am."

The Ballards assert that this movement is purely a patriotic, "Save America" movement, as expressed on their bulletins: "America needs your help as never before. The Ascended Masters offer their help and full power of the Cosmic Light as of a thousand suns for the protection of America and her people now. Individuals must wake up and make the call to the 'Mighty I Am Presence' which enables the Ascended Masters to give this needed assistance." At every meeting a so-called "Decree" (prayer or curse as you might understand it) was shouted by almost 7,000 voices in unison against the five most destructive agencies at work in America. These were named as spy activity, communist activity, labor agitation, dope activity and war. It is difficult to convey in any words the cumulative effect of these "decrees" as given in unison. (At no time did I see any person near me who was not repeating them.)

The Leader says: "Saint Germain and Jesus have told us that in the silence the Great Power is generated, and the Spoken Word is the release of that power. So let us with all the earnestness at our command send out the Decrees which our beloved Masters have suggested." Then follow such phrases as: "Mighty Cosmic Light, come forth and do your perfect work, now the Forces of Light move into action with full power and are victorious; now the Light of God never fails and the 'Mighty I Am Presence' is that Light; the limitless Legions of Light now sweep across the face of the earth, and all human darkness disappears," etc.

The further teachings of the Messengers are set forth in a set of four books, written by Mr. Ballard at the dictation of the Ascended Masters, and many magazines, pamphlets, etc.

It seems an amazing mixture of theosophy (incarnation being a fundamental belief), fascism, with a slight dash of Christianity and other mixtures. The people attending these classes as students are, I should judge, quite above the average in intelligence and position. Evening gowns by the hundreds, more diamonds than seemed in good taste, very attractively clad people on the whole, with happy faces and manner.

A Dr. O'Hair of Chicago announced a lecture at the Church of the Open Door on July 17, "The I Am Movement of Idolatrous Light Worshipers," which did not seem to me an adequate or fair summing up of the movement. I attended this meeting or lecture, in which Dr. O'Hair called the "I Am" movement "the most damnable heresy on the face of the earth," and also made the astounding statement that "in the last forty years 17,000,000 people have gone into these new cults, 12,000,000 being from the so called orthodox churches." It seems to me that if this is true we who belong to these churches should be trying to find out what the new movements are giving their followers which we are not giving to our faithful church members.

Los Angeles, Calif. HESTER G. MCGAUGHEY.

An Alternative Suggestion

EDITOR THE CHRISTIAN CENTURY:

SIR: May I suggest an alternative to the proposal by Brent Dow Allinson in your issue of August 17 that Secretary of State Hull advance $100,000,000 to the Mexican government to pay for confiscated oil properties? Mr. Allinson points out that, since the British government reputedly owns more than half the stock of the Royal Dutch Shell Company, the world boycott of Mexican oil sponsored by that company is semi-official in character. Would it not be poetic justice if Secretary Hull, instead of dipping into the "black hole" at Fort Knox, Ky., for a bagful of gold, should arrange for a sale to the Mexican government of a certain part of the obligations of the British government now held by us—obligations in default for many years—the Cardenas administration to tender this paper at its face value to London as payment in full for confiscated British-owned petroleum properties? London could scarcely refuse to accept securities of its own making. Mexico's problem would be more than half solved; we, in turn, would have exchanged some practically worthless paper for a rich investment in neighborliness, and if Mexico should require fifty years to repay us (we could not in good grace charge her more than one-third the face value of the British paper, anyhow) we could still credit ourselves with having effected a very shrewd stroke of business.

Bainbridge, O. ROBERT G. BREADY.

Christianity and Jesus

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Unitarians and a United Church," states my basic point of view so well that I hesitate to raise a question about what seems to me to be an exaggerated distinction between the religion *of* and the religion *about* Jesus. Does Christianity fall on the *about* side to the exclusion of the *of* side? Isn't Christianity the religion of Jesus *plus* faith in the illumination, explication and demonstration of it in "what God did (and is still doing) in history through him"?

Instead of holding, as you do, that Christianity falls on the *about* side, not on the *of* side, of this "sound and fruitful distinction," should we not hold that it stands firmly on both sides of it? Is not Christianity the faith that what God did in history through Jesus, he was able to do because of the religion *of* Jesus? And does not our only hope of realizing in our individual and social living "certain peripheral matters of [private and] public morality and social reform" rest upon our worshiping God with the same "spirit" (sincerity) and "truth" (intelligence) which marked the personal religion *of* Jesus? Isn't this the contention of your editorial?

Neither you nor I can tolerate an emaciated Christ, but, in my judgment, we shall have one if, in our zeal to preserve the priceless catholic tradition concerning what God has done in nineteen centuries *through* Jesus and those "who profess and call themselves Christians," we excommunicate ourselves from the source of it all—the religion *of* Jesus.

San Francisco Theological Seminary,
San Anselmo, Calif. LYNN TOWNSEND WHITE.

The Question Box

In the light of such passages as Matthew 23:7-10 is it right to apply to men in the ministry such titles as "reverend," "doctor," etc., and to officials in the ranks of church orders such designations as "his reverence," "his grace" and "his holiness"? How can such practices be squared with the teachings of Jesus? B. J. F., Mansfield, Ohio.

THE passage cited has little if any bearing on the custom of applying distinguishing titles to men and women in social or professional life. Probably the Friends are the only people who as a matter of conscience refrain from the practice. They usually address each other by their given names, such as "John," "Mildred," etc. Most of us reserve these Christian names for the family circle, or for familiar friends.

The almost invariable custom among all peoples West and East is to address one another, and particularly strangers, by a title which is a courtesy without any indication of superiority. We say "Mister," a contraction of "Master," without any implication that the one so addressed is our superior. It is a usage of good manners only. The same is true of the usual designation of ladies as "Mrs." or "Mistress." In most languages and national groups the custom is the same. The application of a professional title like "Doctor," "Professor," "Dean" or any similar designation is quite appropriate, provided the person so labeled is really entitled to the term. There are of course many cases in which such appellations are assigned or assumed without warrant or even with ludicrous inappropriateness.

The words of Jesus have no reference to this order of titles. The lesson he sought to teach was the avoidance of ostentation in the use of honorary names and the ambition for unwarranted places of distinction. The proper employment of the term "Rabbi" he would have approved, and it was often applied to him without any token of disapproval on his part. He desired his disciples to avoid the foolish passion for honors such as shallow minds covet. Most of all he wished them to give to him the exclusive place of authority in their assessment of truth. To other teachers they had the right and duty of attention, for in that way they might broaden their vision of life. But his was the final and sovereign word. He alone was their Master, their Rabbi, in the complete meaning of the term. All craving for titles and other superficial marks of distinction they were to avoid as inconsistent with their supreme loyalty to their Lord.

That Jesus did not allude to the rightful and proper appellations which men achieve by scholarship of adequate discipline is shown by his comment upon the use of the term "father." He would have been the last to take from that dear and appropriate word any of the value it had in daily life, and in the designation of the head of the family. What he manifestly had in mind was the yielding of their minds and allegiance to unworthy teachers and schools of thought, the shallow and misleading pretenders to knowledge such as those he described as the "hirelings" in the parable of the Good Shepherd. There could be but one Father of the divine family, and to him alone, in the highest sense, could the title of father be applied.

The title "doctor," which means "teacher," is entirely proper as applied to a minister to designate his calling, provided it has been honestly received from a competent institution, or in exceptional cases is a popular recognition of a minister's high standing and ability in a community. The word "reverend" is equally proper when it is used in describing a minister. It should never be employed, however, without the use of initials, or in writing, "Mr." It is entirely proper to say or write "Reverend John H. Harter," or "Rev. John H. Harter." But all such barbarisms as "Reverend Harter" or "Rev. Harter" are reserved for second rate undertakers and rural newspapers. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Iowa Observes Centenary Year

Made Territory 100 Years Ago—New President for Simpson College—Two Pastorates Cover 85 Years

(Correspondence from Iowa)

DES MOINES, IOWA, Aug. 16.—Iowa is in a celebrating mood, for this is the centennial year of its organization as a territory. (It became a state in 1846.) The state fair is annually held in Des Moines, and naturally, in a state of such agricultural prominence, it is one of the outstanding agricultural fairs of America. This year it will be strongly educational, for a special exhibit is being arranged to show the development of the area. On two evenings a great historical pageant is to be given. The exhibit will show the development of transportation, of agricultural machinery, etc. Incidentally, the first locomotive to come into Des Moines was the Rock Island "Rocket," and the road's new Diesel-driven, streamlined trains are now "Rockets." The steamboat companies on the Mississippi strongly opposed the projection of the railway westward, and a wooden railway bridge was destroyed at Davenport when an old boat was "accidentally" carried down stream by the current against it. The lawsuit following is historic, for Abraham Lincoln was the railway company's attorney.

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Scandinavians Celebrate

There are many Scandinavians in these parts, and they are feeling the spirit of the Scandinavian celebrations this year. A week ago, there was a great Scandinavian gathering at the state fair grounds with a rousing program. Addresses were given by prominent Scandinavians, and by state officials. A sports program followed.

* * *

Simpson College Has New President

Simpson College, a Methodist institution at near-by Indianola, has a new president. Last spring Dr. Earl E. Harper resigned the presidency there to become head of the fine arts department at the State University at Iowa City, and his successor has just been announced. He is Dr. John Owen Gross, who comes from the presidency of Union College at Barbourville, Ky. Dr. Gross comes recommended by a score of the bishops of the Methodist Church, including Bishop G. Bromley Oxnam, head of the Methodist Episcopal area of Iowa and Nebraska.

For the last nine years, Dr. Gross has been at the head of Union College, and is credited with having raised the school from a place of obscurity to the status of educational leadership in Kentucky; and further, with having put the school on a secure financial basis. He is 44 years old. He was ordained to the Methodist Episcopal ministry in 1916, and served in the pastorate and as district superintendent until his appointment to the presidency of Union College in 1929. He holds membership in many educational organizations, including the American Education Association.

* * *

Father and Son Serve Church for 85 Years

Luther College at Decorah is to celebrate on Sept. 4 the 85th anniversary of the arrival of the late Dr. V. Koren at Washington Prairie, just southeast of Decorah, and the establishment of Lutheran services there. The congregation at Washington Prairie is Norwegian Lutheran, and throughout the whole period has had just two ministers, Dr. Koren, the founder, and his son, the Rev. Paul Koren, who succeeded him. Dr. Koren came to America in 1853 direct from the University of Christiania, Norway. Luther College was originally at Halfway Creek, Wis., and it was largely through Dr. Koren's activities that it was removed to Decorah.

* * *

Summer Church Assemblies

As usual, various church bodies have held or are holding their summer assemblies. The Baptist Assembly at Iowa Falls completed its sessions on July 29, having had a large enrollment and one of the best programs of its history. The Epworth League of the Methodist Church operates several assemblies, and they are reporting large attendances and an exceptionally fine personnel.

* * *

Baptist College Campaigns for Students and Funds

Sioux Falls College, at Sioux Falls, S. D., is putting on an intensive five-year program. A year ago Dr. Warren P. Behan became president, and he is leading out in an aggressive way. The aim is for more students and more financial resources. Since Des Moines College suspended in 1928, Sioux Falls College has aspired to be *the* Baptist College of this area. Incidentally, the rather fine property of Des Moines College lies unoccupied, the title held by a bank in St. Louis.

* * *

And So Forth

One of the long-time pastors of the city has just left, Rev. J. Walton Kempe of the Grand View Lutheran Church, who after a pastorate of 17 years has gone to Astoria, Ore.

The Des Moines Ministerial Union will have to elect a new vice-president. Dr. Paul Becker leaves the University Church of Christ Sept. 1. (He received a doctor's degree at the Drake Commencement last June.) University Church has not yet secured a successor.

Likewise, Rev. Percy Thomas closes a thirteen-year pastorate of the First Friends Church on Sept. 1.

Excitement is dying down somewhat in near-by Newton, where, after a strike of three months, employees of the Maytag Washing Machine Company are back at work. The town was under martial law for a time, but the troops have been withdrawn.

WARREN C. TAYLOR.

Methodists Plan 'Supreme Court'

Representatives of Three Groups Constituting New Methodist Church Meet to Iron Out Difficulties

(Correspondence from Chicago)

CHICAGO, Aug. 22.—During the past week the committee on ministry and judicial administration of the three Methodist bodies which will unite to form the new Methodist Church (Methodist Episcopal Church; Methodist Episcopal Church, South; and Methodist Protestant Church) has been meeting in the La Salle Hotel. Many knotty problems involved in the harmonizing of the provisions of the disciplines of the three bodies as they relate to the ministry, the episcopacy and judicial administration have been dealt with.

The chief task at this meeting has been the formulation of plans for the creation of a judicial committee for the merged church—a sort of "supreme court" of Methodism, which will have supreme judicial powers over the church's internal ecclesiastical affairs. The committee will be modeled on the present judicial committee of the Methodist Episcopal Church, South, for which there is no counterpart in the present organizational scheme of the northern or Methodist Protestant churches. The committee working on this problem, composed of 15 representatives of each of the three uniting churches under the chairmanship of Bishop Edgar Blake, of Detroit, has so nearly completed its work that only one more meeting is likely to be held before it submits its report to the Uniting Conference, which is to meet next year on April 26.

* * *

Plan Methodist Youth Meet

Chicago Methodist youth are having a large part in planning, and also will participate largely in conducting, the program of the third biennial meeting of the National Conference of Methodist Youth, to be held on the campus of the University of Colorado, at Boulder, Aug. 30 through Sept. 4. "Realizing the Christian Fellowship in a World of Conflict" is the theme which is to be discussed by over a thousand delegates.

This conference is, of course, closely related to the Board of Education of the Methodist Episcopal church—the planning committee has its headquarters at the Board of Education offices on Rush Street, and the chairman is Rev. Carl C. Seitter of the department of Epworth Leagues and young people's work. Dr. McPherson, executive secretary of the board, is a member of the committee.

* * *

Name Successor to Dr. Merle English

Dr. N. F. Forsyth has been appointed secretary of the division of religious education in the local church, from which position Dr. Merle N. English recently resigned—a

resignation to which Dr. Luccock has applied the term "dismissed." Dr. English has become director of the field staff of the new church committee for China relief, sponsored by the Federal Council of Churches and a number of the major religious denominations and other organizations.

* * *

The Church in Modern Life

The annual Tower Hill Conference of the Congregational-Christian ministers of Chicago and Illinois will be held Sept. 6-9 at Tower Hill camp near Sawyer, Mich. An attendance of about 250 is expected. The place of the church in modern life and its relation to contemporary problems is to be studied under the theme, "The Church in a Changing Environment." Dr. Walter C. Giersbach, director of the southern Illinois district, will give the opening address. "The High Cost of a World Society" will be discussed by Dr. Hugh Vernon White of Boston and Dr. Arthur E. Holt of Chicago, in a series of lectures. Prof. S. C. Kincheloe will discuss the work of the rural church. Three forums will be conducted by prominent clergymen.

* * *

Distinguished Sponsors for 'Men and Missions Sunday'

Sponsored by the noted physicist, Prof. Arthur H. Compton, Assistant Secretary of State Francis B. Sayre, Mr. Charles P. Taft of Cincinnatii, and other well known Christian laymen, this year's observance of Men and Missions Sunday, Nov. 13, promises to receive more widespread recognition than in any year since the occasion was initiated in 1931. "Building a Christian World Community" is the theme selected for this year. Already responsible leaders in 1042 cities and towns have assured the Laymen's Missionary Movement, of which F. J. Michel is secretary, that earnest efforts will be made to secure community-wide observance of the day.

* * *

And So Forth

Commissioner and Mrs. W. A. McIntyre, heads of the Salvation Army in the Middle West with headquarters in Chicago, celebrated their golden wedding anniversary last week. They are among the few officers to have served the army consecutively for more than 50 years.

State's Attorney Courtney is staging a series of raids on the gambling establishments maintained by the old Capone vice and gambling syndicate, smashing up the furniture and reducing these expensively furnished places to shambles. Decent citizens hope that this campaign is more than an expression of partisan political zeal.

Armageddon (ancient Megiddo) is again getting into the public prints by reason of the reports coming from the Megiddo expedition of the Oriental Institute of the University of Chicago. Twenty levels of human culture, from a Neolithic cave of about 3500 B.C. to the palace of the ruling prince of the Egyptian pharaohs during the 13th-15th centuries B.C., have been uncovered.

Two new pastors have recently begun their work in Chicago, Rev. Edward P. Downey, at Ravenswood Presbyterian Church, called from Westminster Presbyterian Church, Grand Rapids, and Rev. Leman Olsenius, at St. Luke's Lutheran Church. CHARLES T. HOLMAN.

Stresses Need of Private Colleges

University President Fears Federal Support of Education Perils Future of Independent Institutions

(Correspondence from Virginia)

ROANOKE, August 12.—Dr. F. W. Boatwright, whose 43 years as president of the University of Richmond makes him the dean of American college presidents, has been expressing apprehension over the pronounced trend toward the federal support of higher education. He is of the opinion that such constitutes a real threat to freedom of thought and expression. He is persuaded that institutions on private foundations are safeguards of democracy, and that they are essential to the survival of freedom of speech, freedom of the press and freedom of religion. Says he: "Faculty members of institutions on private foundations do not have to worry about which political side their bread is buttered on. Nor do they have to bow to the politicians or the government which may be dominant at the moment."

He observes that when he began as a college president 43 years ago tax-supported colleges were few, and enrolled only a small percentage of students. But now, subsidized by millions of dollars of federal support, they exceed institutions on private foundations in enrollment and income. Further, the long business depression and the lower money market, combined with the federal government's new policy of grants to tax-supported colleges, jeopardizes the existence of all but the wealthiest independent institutions of higher learning. He is convinced that the privately controlled college or university which delays to strengthen its endowment is destined for what Russians call "liquidation."

* * *

Public Affairs Institute Emphasizes Religion

The twelfth annual session of the Institute of Public Affairs at the University of Virginia gave more consideration to religious questions than any previous session of this significant forum has done. The program, under the leadership of Dr. Deane Edwards of the Universal Christian Council of Life and Work, was based on the Oxford and Edinburgh Conferences. The general theme was "The Churches Face an Insecure World." The National Conference of Jews and Christians cooperated in certain portions. Prominent speakers included Dr. Henry Smith Leiper, Canon Anson Phelps Stokes of Washington, Father Edward H. Stephens of Richmond, Father J. Elliott Ross of Charlottesville, Bishop W. W. Peele of Greensboro, Dr. Russell J. Clinchy of Washington, Rabbi Morris S. Lazaron of Baltimore, Rabbi William Greenburg of Charlotte, and Bishop Ivan Lee Holt of St. Louis. Dr. Holt predicted a united Protestant church in the not too distant future. Acknowledging that the church has lost prestige and influence through the surrender to other agencies of such functions as caring for the poor, ministering to the sick, educating the young, and even making bad men good, he declared that renewed emphasis upon the spiritual mission of the church is an assurance of progress in the years ahead.

* * *

Stresses Necessity of Birth Control

The Institute of Rural Affairs at Virginia Polytechnic Institute emphasized the interdependence of agriculture and industry in the building of a sound civilization. Dr. Frank Lorimer of Washington, secretary of the Population Association of America, stressed the necessity of birth control among southern families of lower economic levels as a solution of economic and social problems. He quoted statistics to indicate that among the poorest families in mental and physical endowment, and in economic resources, the birth rate is nearly double that essential for maintaining population, whereas families in the upper strata are having only half enough children. He advocated the extension of birth control knowledge, already prevalent among professional and privileged groups, to the more isolated rural areas. He urged the introduction of contraceptive services as a part of the regular public health program. He attributed the failure of the federal government to furnish such services to the opposition of the Roman Catholic Church. Dr. W. E. Garnett, rural sociologist, pointed out the ravages of "human erosion" in Virginia. He declared that the far greater birth rate among submarginal groups in the state is bringing about the progressive degeneration of the race.

* * *

Eleven Religious Conferences at Massanetta Springs

Eleven religious conferences have been held at Massanetta Springs during the summer. Young people of the Presbyterian, Methodist, Lutheran and Baptist denominations have had well attended and inspirational sessions. The School of Sacred Music, under the direction of Dr. John Finley Williamson of the Westminster Choir School, as usual proved an outstanding feature.

* * *

On the Industrial Front

In recently pardoning three leaders sentenced for contempt of court charges in connection with the strike of rayon workers in Covington last year, Gov. James H. Price has brought to a conclusion an unfortunate chapter in Virginia's industrial history. Several significant developments have come about as an aftermath of that trouble. The anti-lynch law, under which three picketers involved were convicted of felonies and given penitentiary sentences, was amended by the last general assembly to prevent the recurrence of felony sentences for strike picketers. Meanwhile the sentences imposed were set aside. The general assembly also approved a resolution providing for the appointment of a commission to investigate relations between employers and employees.

* * *

Dr. R. E. Blackwell Dies in Atlanta

Dr. Robert Emory Blackwell, for 36 years president of Randolph-Macon College, Ashland, died July 7 in an Atlanta hospital. At 83, he was America's oldest college president.

J. MAURICE TRIMMER.

King George VI Visits Boys' Camp

Interpreted as Sign of Desire to Maintain Friendly Touch—England Concerned in Far East

(Correspondence from England)

LONDON, Aug. 20.—The "Boys' Camp," in which boys of different social levels could meet and come to make friends was the king's own idea; and it may be conjectured that nothing appeals more to him than this summer camp in which when he was duke of York he spent "days of fresh air in the sun and the rain." Last week on his way northward he put ashore and spent some hours with the boys. It may be said with complete confidence that this break in his holiday is understood by the boys themselves and by all of us as a symbol of the king's desire to keep in friendly touch with his people, and of his people's recognition of one who is more to them than a symbolic figure. Only the most superficial observer could miss in such a call upon the boys' camp the real character of the kingly office, as the present king interprets it. It is an example of the friendly personal touch.

* * *

Personal Touch In Politics

We have had more than one reminder of the important part that the personal touch may still have in the political scene. Lord Runciman is in Prague, and has made a useful beginning. It is considered a small but pleasant piece of news that he has been named "Lord Runzelmann, the Wrinkle Man," a friendly touch.

Mr. Malcolm MacDonald flew to Palestine unexpectedly to see things for himself. This came as a complete surprise. No one recognized him in the streets of Jerusalem as he walked on foot; he even flew over some of the scenes where Arab-Jewish tension has been most marked. What will come of Mr. MacDonald's personal survey we do not know, but he has the reputation for courage and political insight that will be needed by the tragic situation in Palestine.

The American ambassador in Belgium, Mr. Joseph E. Davies, speaking at the Welsh Eisteddfodd, departed from the customary range within which speakers move, and the departure was welcomed by the Welsh people with great enthusiasm. He spoke of his mother who was a Welsh minister of the gospel; to her memory he paid a touching tribute. He brought also a warm and informal greeting from the President. And about him he spoke not in the conventional language which ambassadors are supposed to use, but in the warm words of one friend about another.

I must not forget that that veteran, Sir Ian Hamilton, has had a long talk with Herr Hitler and he is not a man to speak simply about the weather.

* * *

Express Concern for German Exiles

Lord Samuel and other powerful voices have brought before us the desperate lot of the exiles from Germany. It is particularly urged that Germany should allow the Jews who wish to leave its borders some part of their wealth; that would make easier the task of those who are willing to make room for them. But the whole business is humiliating; to beg Germany not to steal *all* the wealth of the Jews whom it is casting out, does not seem a very dignified position. But it may help these poor victims.

* * *

England Anxiously Follows Events in Far East

It is strange certainly that the guns should be firing on the Manchurian border, and at the same time opinion here does not expect that a war will result. We have been busy studying the geography of the hill about which the "battle" rages; it appears that if there is no validity in the treaty upon which the Russians rest their claim, then a great many other claims will fall to the ground.

The chief speculations here turn upon the bearing of these encounters upon the European situation. In the present position of affairs nothing is taken to be simply what it seems to be. No one is thinking only of Manchukuo but of Prague, and Spain, and the Mediterranean.

* * *

And So Forth

Among the new plans for road safety which are found in the report of the select committee of the House of Lords, the first place is given to "road improvement," increased width and redesigning of roads, continuous surface as regards material and color. There ought also to be a "National Safety First" propaganda, it is urged.

There is an increase in the number of industrial accidents in 1937. The number reported was 192,539, of which 1,003 were fatal. These figures are approximately 9 per cent above those of 1936. They do not include accidents in mining and transport. Among the alleged causes are "carelessness and downright negligence," and some workers are "too clever to be taught." But these do not explain by any means the heavy total; in some cases it is shown that the accidents are due to the use of more unskilled labor and the acceleration of operations.

Mr. T. S. Eliot writes in grateful memory of Professor Joachim, a great philosopher of Oxford University who died last week. He says that any virtues his own prose style may have he owes to Joachim's correction. To him Mr. Eliot took his weekly essays which were criticized "with a sarcasm the more authoritative because of its gentle impersonality." He taught the poet not to put words on paper till he knew exactly what he meant to say.

Many storms have swept the country; and in some places there have been floods. The storms seriously interfered with the air raid precaution exercises of last week.

EDWARD SHILLITO.

Wins Slander Verdict Against Bishop

Rev. Franklin H. Spencer, former secretary of the Brotherhood of St. Andrew, has won a judgment of $8,000 in the circuit court of Illinois against Bishop John C. White of Springfield. The action was for slander. It is said that Mr. Spencer now plans to bring action against the general convention of the Episcopal Church.

RELIGION IN LIFE

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Free Press Still Issue in Alberta

Social Credit Government Constant Threat to Civil Liberty—Refuses Cooperation With Dominion

(Correspondence from Alberta)

EDMONTON, Aug. 15.—The two Social Creditors imprisoned last January for libel, namely, the "expert" imported by Mr. Aberhart from England, and the whip of the party, were liberated by the minister of justice of the dominion at the expiration of one-half of the period of their respective sentences. The release of one of them, Mr. Powell the "expert," however, required that he should forthwith leave Canada. Mr. Aberhart gave him, presumably as a balm to his wounded feelings, several thousand dollars. At Ottawa he was required to pay dominion income tax on the total amount received during his stay in Canada.

* * *

Paper Given Pulitzer Prize For Defense of Freedom

Successful defense of the principle of a free press against attacks made upon it in attempted legislation of the Social Credit government has resulted in unusual recognition of one of the Alberta daily newspapers. The *Edmonton Journal* was recently awarded by Columbia University advisory board a special public service Pulitzer prize "for its leadership in defense of the freedom of the press." The reference is to the *Journal's* sustained opposition to the "Alberta Press Act," passed in October 1937, the effect of which, if put into operation, would have been to compel newspapers to print government propaganda as the government desired. The courts ruled the act beyond the power of the province. The *Journal's* award (a bronze plaque) is the first Pulitzer prize ever to have been given outside the United States. Recently rumors have been rife to the effect that renewed efforts to limit the press are contemplated by the legislature.

* * *

Social Credit Government Offered Dominion

The Social Credit government is in very poor standing with the dominion government. Quite early in its administration it refused to consent to join in a loan council with the dominion and other of the provinces for the purpose of arriving at an understanding that would justify the dominion in guaranteeing the provincial bonds. With this guarantee the province might have refunded its maturing bonds at 3 or 3½ per cent. But without this backing the province, unable to borrow money on the open market, had no alternative but to let bonds running into the millions default. This noncooperative attitude has characterized the Social Credit government in all its dealings with the dominion and prevents it from sharing as fully as it might in help from the latter in financing the building of homes and roads. This limitation is bitterly resented, but to many citizens appears the wholly natural result of the refusal to cooperate.

The bitterness attending the treatment of the lieutenant governor by the Social Credit government has further estranged it from the dominion. Not only was the governor's official residence closed so that he had to seek a residence for himself, but he was even deprived of his car at the same time that the premier was treating himself to a new and very expensive one. The governor's office accommodation was also cut to the barest minimum. These acts go beyond mere economy and are seen as retaliation upon the governor for his refusal to give his consent to certain bills, thus preventing them from becoming law.

* * *

Would Change Debt Legislation

To many the most serious, one might even say calamitous, influence of the Social Credit government lies in its attempted debt legislation. One may acknowledge a real desire on the part of the government to ameliorate conditions that in many cases are truly deplorable, and yet feel that the eyes of our legislature are so blinded by animosity toward the "financial interests" that they cannot see the best way to realize the ends desired.

In Saskatchewan, when the fall in the interest value of money was seen to require a reconsideration of mortgage agreements, debtor and creditor were brought together to plan what should be done. By this means the self-respect of the creditor was preserved in that he was given an opportunity to show that he wished to act justly. At the same time the integrity of the debtor was conserved, for he was able to feel that, though the terms of the agreement had been altered in his favor, he was not, under the changed economic conditions, doing his creditor any actual injustice. Surely such qualities as self-respect and personal integrity are the very warp and woof of stable society under any economic system.

* * *

Would Make Foreclosure Impossible

The Social Credit government has made no effort to bring creditor and debtor together in this way, but has trusted wholly to legislation with respect to debts and mortgages. For instance, before the holder of an urban mortgage can foreclose he is required to pay to the mortgagee the sum of $2000. This would make foreclosure quite impracticable in the great majority of cases, and would leave the mortgagor no means of redress. Consider then the resentment of the holder of a mortgage whose whole living is often involved in it, at what he cannot but regard as the dictatorial and unjust action of the government. His resentment is heightened by the feeling that the government's action has stamped him as a rapacious oppressor of the poor.

Consider on the other hand the disintegrating effect of such legislation upon the morale of the individual debtor who is tempted to accept all too easily the suggestion of his government that he is under no obligation to pay his debts.

Many an Albertan these days rejoices that he is not only a citizen of the province but also of Canada, and hence has the protection of the dominion government, the Supreme Court of Canada, and the British North America Act, which is the constitution of Canada. A. D. MILLER.

Detroit Honors Henry Ford

Many Protests Against His Acceptance of Nazi Award—Straton Follows Burr at First Baptist Church

(Correspondence from Detroit)

DETROIT, Aug. 15.—The widespread celebration on July 30 of the 75th birthday anniversary of Henry Ford was a significant event. The city and its citizens displayed a genuine enthusiasm in the opportunity to express their deep-seated gratitude to the industrialist. It was characteristic of Mr. Ford that at such a time he should have his attention more directly focused on future endeavors than upon past achievements.

As an expression of tribute from Adolph Hitler Mr. Ford was decorated with the Grand Cross of the Order of the German Eagle. The presentation was made by the German consul in Detroit, Mr. Fritz Hailer, who made this surprising statement: "Hitler has admired him as a man, humanitarian, and most particularly because for years Ford, like the chancellor, has devoted himself to the pursuits of peace."

Protests and requests that the award be repudiated were immediately sent to Mr. Ford by the Jewish War Veterans of the United States and others.

* * *

Dr. Rice Preaches on World Themes

As is his custom Dr. Merton S. Rice, of the Metropolitan Methodist Church, is occupying his own pulpit during the summer months. Under the general caption, "A World in Turmoil," he is bringing to his Sunday evening audiences, which are consistently large, a unique and remarkable series of addresses. The titles alone are worthy of study. They are as follows: "China—the Human Potential"; "Japan—the Rampant Hermit"; "Russia—the Red Flag"; "Germany—the Racial Egotist"; "Italy—the Awakened Dream"; "Spain—Don Against Don"; "Britain—the Lion's Share"; "France—the National Volcano"; "America—the Human Puzzle"; "God—the Hope of The Nations."

* * *

Straton Follows Burr At Baptist Church

Dr. Hillyer H. Straton of Muncie, Ind., has accepted the call to become pastor of the First Baptist Church and will take up his work here in October. Dr. Straton, who is 33 years old, is the son of Dr. John Roach Straton and was associated with his father for two years at the Calvary Baptist Church in New York. The pulpit of the First Baptist Church became vacant in January when Dr. Hugh Chamberlin Burr resigned to become executive secretary of the Rochester, N. Y., Federation of Churches.

* * *

Catholics Emphasize Total Abstinence

In announcing the 67th annual convention of the Catholic Total Abstinence Union of America, which was held here recently, Father Daniel S. Coonahan of Philadelphia made the following interesting

statement: "The adoption of prohibition as a national law interfered very much with the progress of Catholic total abstinence work. But now that prohibition has come and gone, total abstinence work finds itself striving to regain the vigor and strength it once had."

WILLIS R. JONES.

Youths Rethink Missions

60 of Many Races Gather at Conference in Lisle, N. Y., for 6-Weeks Meeting

(Special Correspondence)

LISLE, N. Y., Aug. 15.—The "Lisle Fellowship" created and led by Dewitt and Edna Baldwin, returned missionaries from Burma, serving under the Methodist Board, has recently finished six weeks of sessions at "Happy Valley," Lisle, N. Y. Sixty college men and women, members of ten different races or nations, representing 13 churches and 26 colleges, have been devoting themselves to the theme of "World-mindedness." They have been "rethinking missions," making fresh approaches to world needs and the meanings of Christianity for the new world life.

The Baldwins begin on the "rethinking" problem much farther back than most and tackle the issues involved at home and abroad. The group is composed of undergraduate leaders, most of whom still stay in America, rather than student "volunteers." They have come together eagerly to think about new world conditions and the kind of individual a modern world citizen ought to be. That has meant rethinking race prejudice, nationalism, war, the fate of dominant and suppressed peoples, social and spiritual values in other faiths, what the heart of the Christian message really is, and its usefulness to the divergent cultures of the Occident and Orient alike.

Methods Interesting

The educational methods of this group are worth watching. The alternative to telling young people what to think is a whole series of projects by which students are helped to think for themselves and to arrive at their own conclusions. Presentation and discussion of world facts are of course parts of the method. Presentation and discussion of values in other faiths and the values of Christianity in relation to them are of course included. But the student's own ideas about these matters are held to be crucially important. The whole method is student-centered rather than subject-centered.

The most striking method in use with this group, however, and the one which requires the deepest trust, is their training by means of field work. Thursday, Friday, Saturday and Sunday each week, after an initial training week, the students go out by themselves, taking full responsibility for their personal and group relations, to work together through churches in towns and villages covering a radius of 125 miles of Lisle—most of central New York and north central Pennsylvania. Careful arrangements are made by Mr. Baldwin with pastors in advance, interchurch hospitality being arranged wherever possible. Community young people are met informally. Religious dramas of missionary import or

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on racial relations are prepared and produced. Indoor and outdoor recreation for picnics and socials is provided. Evening vesper services and Sunday School and church services furnish opportunity for forthright student speaking arising out of honest religious convictions. The people in these churches are set to thinking freshly about the modern world and the mission of Christianity.

In the presence of widespread student apathy in regard to missions it is a matter of no small significance that these 60 young people are facing up to entrenched ideas and prejudices in New York state towns and villages this summer, are living experimentally and creatively in a cooperative group, are speaking out their honest convictions to one another and to others, are learning how to adjust themselves to persons with ideas quite different from their own, and finding for themselves a deep new basis for the contributions of Christianity to the world life.

RICHARD HENRY EDWARDS.

Dr. Robbins to Address Hartford Pastors' Conference

The 21st annual pastors' conference for clergymen of all denominations in the Connecticut valley, including western Massachusetts, will be held under the auspices of the Pastoral Union of Connecticut and the Hartford Seminary Foundation on Tuesday and Wednesday, September 13 and 14, in Hartranft Hall of the Hartford Theological Seminary, 55 Elizabeth Street, Hartford, Conn. The leader will be Dr. Howard Chandler Robbins, professor of pastoral theology in the General Theological Seminary, New York City. His general theme will be "Expository Preaching with Especial Reference to the Christian Year," with the following sub-topics: "Preparation for the Gospel: Hebrew Prophecy," "The Proclamation of the Gospel," "The Timelessness of the Gospel," "The Timeliness of the Gospel," and "The Gospel as a Bond of Unity."

Hold Summer School of Christian Education

The Faribault Summer School of Christian Education and the "Town and Country Pastors' Seminar" was conducted jointly at Saint Mary's Hall, Faribault, July 18-29, under the sponsorship of the International Council of Religious Education and the state councils of Minnesota, North Dakota and South Dakota. There are few schools in the country operated on as high a plane and achieving as notable results as this one.

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Open New 'Y' In Buenos Aires

Organization Now Controlled and Financed by Argentine Board—American Aviators to Train Army Fliers

(Correspondence from South America)

BUENOS AIRES, Aug. 5.—A dream of years was realized when the Young Men's Christian Association in Buenos Aires opened the doors of its new, modern building on June 20. This up-to-date building, strategically located in the heart of the city, greatly extends the services which the Y is doing. The popularity of the association was indicated by the visit of about 5,000 people to the building on the opening day, as well as by the fact that some 1,000 made use of the athletic department on the first day it was offered for use. Through its 36 years of service the association has also won the confidence of the public as is evidenced by a grant from the Argentine government of 350,000 pesos ($92,000), the first installment of which has been paid. Also the amount of 225,000 pesos ($60,000) has been received from local donations.

The new building, of 13 stories, has been constructed at a cost of 1,700,000 pesos ($450,000), providing well equipped departments for the various phases of its activities, including cafeteria, three reading rooms, three gymnasiums, a special boy's department, seven classrooms and a medical department.

* * *

History of Buenos Aires Y.M.C.A.

The Y.M.C.A. was organized in Buenos Aires in 1902 by Mr. B. A. Shuman who was sent out for that purpose by the International Committee at the invitation of local groups. Its first building was secured in 1906 but has been inadequate for some years. Through its history it has constantly carried on an increasing program of all-round development for youth, with more than 40,000 boys and young men having profited by its influence through its various departments. One of its secretaries was the pioneer of the Boy Scout movement in the country. A summer camp has been secured and equipped and two other associations have been established, one in Rosario and one in Bahia Blanca.

The present efficient secretary, Mr. F. Camerini Zabbán, first began his secretarial work with the Y in Buenos Aires in 1912, being appointed to the place of general secretary on the retirement of Mr. Shuman in 1930. He has a well organized staff of seven secretaries who head the various departments of the association. The Y in Buenos Aires is now under the direction of a local board of managers with its full staff of secretaries being composed of nationals. Its current budget is raised entirely from fees and contributions received from local sources.

* * *

Gestures of Friendship

Fourth of July celebrations in Buenos Aires offer an opportunity for expressions of the friendly relations which exist between Argentina and the United States.

This friendly note has appeared both in the press and in gatherings of American residents. The outstanding feature for the American community on this day is the banquet, given under the auspices of the American Society of the River Plate, having been held annually over a period of 33 years. Approximately 500 local American residents and friends attended the banquet at the Plaza Hotel in the evening. Among the speakers were the Hon. Alexander W. Weddell, the American ambassador, and Dr. Luis María Cantilo, the minister of foreign affairs for Argentina, while the British charge d'affaires, Mr. Charles S. Dodd, was also present as a guest of honor.

But perhaps more effective than the official gestures of friendship, are those commendable touches of international good will which are being fostered by the Argentine school system. In Buenos Aires a number of schools are named in honor of some neighboring republic. At one of these schools, named *Estados Unidos de América* (United States of America), an annual Fourth of July program is put on by the children in honor of the United States.

* * *

American Army Aviators to Train Argentine Fliers

On June 29 eight aviators of the United States air force arrived in Buenos Aires consigned by the United States government on the request of Argentina to instruct fliers in the Argentine aviation corps. This comes in part, no doubt, as a result of the visit of the military aerial squadron of six planes sent to Argentina at the time of the inauguration of President Ortiz in February. While it indicates the friendly relation which exists between the governments of the United States and Argentina, it also reveals the growing military consciousness of the South American countries as well as the part which the United States of America is having in this growing militaristic attitude.

J. Dexter Montgomery.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Blond Cheat

(Joan Fontaine) (RKO) Cheap title for farfetched, elementary, but fairly amusing little comedy. Wealthy father considers daughter's choice for husband lacking in business acumen, hires actress-heroine to break up match. She succeeds, after many complications—and of course wins hero for herself.

For A: Perhaps. For Y: Passable. For C: No interest.

Boy Meets Girl

(O'Brien, Cagney, Bellamy) (Warner) Fast, delirious burlesque of Hollywood people and methods, built solely for loud laughs, its humor broad and rowdy, subtlety discarded. Central situation built around approaching and ultimate motherhood of studio waitress—aptly acted by Marie Wilson.

For A: Amusing of kind. For Y: Better not. For C: No.

If War Comes Tomorrow

(Russian, English titles) (Amkino) Awesome picture painted by Soviet propagandists of what would happen if any country started war with U.S.S.R., using nazi Germany in illustration. Ultramodern warfare with Soviets ridiculously superior in every way. Thrilling battle scenes, fine photography.

For A: Hardly. For Y: Undesirable. For C: No.

The Lie of Nina Petrovna

(Isa Miranda, F. Gravet) (French, English titles) (Lenauer) Stereotyped, emotional story laid in Vienna about 1900. Tragic romance of young officer and Russian courtesan, who gives up hero in order to save his life in duel with discarded paramour. Outdated, but competently acted, directed.

For A: Passable. For Y: Unwholesome. For C: No.

Mother Carey's Chickens

(F. Bainter, Anne Shirley, R. Keeler) (RKO) Expert screening of Kate D. Wiggin's simple, tender little tale of appealing family whose future depends on old mansion they remodel. Delightful blend of homely humor, genuine pathos, pleasing romance. Fine performances, charming costumes.

For A: Very good. For Y: Excellent. For C: Very good.

Penrod's Double Trouble

(Mauch Twins, Gene Lockhart) (Warner) Farfetched, implausible situation, with Penrod's double again causing exciting complications involving entire community, but nice family relationships, amusing and entertaining child action, make it a worthwhile family film.

For A: Fair. For Y, and C: Good.

Pride of the West

(Bill Boyd, George Hayes) (Para) Lively Hopalong Cassidy "western." Hero's friends call, he comes, catches gang, recovers gold stolen from stage coach, rides off again. Usual thrills but less violent and more dramatic and amusing. Romantic element slight.

For A: Hardly. For Y, and C: Good of kind.

Torchy Blane in Panama

(Lola Lane, Paul Kelly, Tom Kennedy) Mediocre thriller, as reporter-heroine again outwits and outsmarts police and rival news reporters in dizzy chase from New York to Panama after a murderer. Bar in ocean liner background for much of action. Tom Kennedy's usual dumb antics for "comedy."

For A: Feeble. For Y: Doubtful interest or value. For C: No.

Best Recent Family Films:

Lord Jeff
Robin Hood
I'll Give a Million
Little Miss Broadway
Love Finds Andy Hardy
Professor Beware

Best Recent Films for Adults:

Always Goodbye
Shopworn Angel
Fast Company
Algiers
Letter of Introduction
Alexander's Rag-Time Band

Charles J. Connick
Designer and Worker
in Stained Glass
nine Harcourt Street · Boston

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Lewis Gannett in Washington Post

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Sterling North in Chicago Daily News

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